

*Review. 08,*  
A  
**VINDICATION**  
OF THE  
**CONFORMING**  
**CLERGY**

FROM THE  
Unjust Aspersions of *HERESIE*, &c.  
IN ANSWER

To some part of Mr *JENKYN'S* Funeral  
Sermon upon Dr *SEAMAN*.

With short **REFLEXIONS**  
On some Passages in a Sermon Preached by Mr *J.S.*  
upon 2 *Cor.* 5. 20.

In a Letter to a Friend.

*Give*  
*Robert Grove, D.D.*

---

Guil. Jenkyn. Conc. Lat.  
*Deponamus, Fratres, aut Ministrorum nomina, aut saltem Obtre-*  
*clatorum Ingenia.*

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**L O N D O N,**  
Printed for *Walter Kettilby*, at the Bishops-Head  
in *S. Paul's Church-yard*, 1676.

VINDICATION

OF THE

CONFORMING

CLERGY

FROM THE

Unjust Aspersions of HERESIE, &c.

IN ANSWER

To some part of MR. YENANT'S

Sermon upon DR. S. MANN

Whistling REFLECTIONS

On some Passages in a Sermon preached by Mr. A. S.

upon a Gen. 2. 20.

In a Letter to a Friend.

By John Wesley, Esq.

Printed by J. B. Smith, at the Bible Society's Office.

L O N D O N

Printed for Walter Killy, at the Bible Society's Office,  
in St. Paul's Church-yard, 1796.



A  
**VINDICATION**  
 OF THE  
 Conforming *CLERGY*, &c.  
 IN A  
**LETTER** to a **FRIEND.**

S I R,

**I** HAVE been some time considering with myself, whether it might be convenient to return an Answer to those many dis-ingenuous Reflections, and unhandsom Insinuations, against the present Clergy of *England*, which I find in a *Sermon preached by Mr. Jenkyn upon occasion of Dr. Seaman's Death*. It can be no pleasing Employment to any sober Person, to have no better Argument to insist upon, but only to expose a few opprobrious and passionate Expressions; and it would be more for the Credit and common-Interest of our Religion, if such Rudenesses as these could be buried in silence. But I fear they have taken too much air, and been blown abroad too far already, and that therefore the greatest innocency will not be able to protect us any longer;

for if we should continue to hear our selves reviled in such a manner, without any Reply, it would be imagined by some, that we were really guilty of what has been so confidently laid to our charge. Had he contented himself, to have called us only a *company of uncatechised Upstarts, poor Shrunks, empty and unaccomplished Predicants*, with such other civilities, wherewith he abounds; I'll assure you, Sir, all the importunity in the World should have never prevailed with me to have returned his Complement. But since he has been pleased to tax us with nothing less than Heresie, and other Crimes of the foulest nature, I confess I have suffered my self to be byassed, contrary to my inclination, to attempt something by way of Answer. I therefore now send you these Papers; and, if the same thing be not done before by some better hand, I leave them wholly to your disposal, either to suppress or make them publick, as you shall see cause; provided you discover nothing that may be justly scandalous, or offensive in them. I shall most studiously endeavour to avoid all manner of bitterness and passion; though this Gentleman has treated us with so much insolence, as might be enough to provoke the most patient man to some degree of resentment. When I cast my eye upon some of the first Pages of the Sermon, I was in good hopes that he would have dipped the *Nail of Exhortation in the Oyl of love and sweetness*; but I quickly found my mistake here; especially when I came towards the latter end, I perceived plainly then, that the angry man was resolved to *drive us with many knocks, and strokes, and blows*. But we must bear all this severity as well as we can; for my part I intend to preserve my self from all intemperate heats, and not consider what such a one as he might possibly deserve to hear, but what becomes me to speak.

There

Page 5.

Ibid.

There is no question but that he hath suffered very deeply in his reputation, by this great imprudence, amongst the more grave and moderate of our dissenting Brethren themselves; and that he stands condemned in the opinion of all sober and unprejudiced persons of all persuasions. For if he had no more conscience than to vent such Ribaldry amongst his Hearers, yet it might be expected that, at his age, a Man should have been Master of more discretion, than to expose all his Follies to the publick view. When they were first delivered they might haply have escaped without a censure; when the people were very attentive to catch every sentence, and take all for Gospel that dropped from his lips; but he must not therefore think that the rest of the World will be so easily imposed upon, or so ready to believe him upon his bare word. No; those, he talks of, are Crimes of a higher nature, than ever to be taken for granted upon trust, without the least shew or offer of a proof. He gives us a great many very hard words, and that is all. Now if his Blood had been inflamed to the highest pitch, and that he had had never so great abundance of the *poysen of Asps under his tongue*, and if Religion could not, yet good Manners might have obliged him not to have spit it up in the Pulpit. For what language may we expect from the poor People, when he that calls himself their Pastor, shall mingle so much of the very Spirit of Gall and Wormwood in that which they swallow down greedily as the Food of their Souls?

In his Epistle to that part of the Flock of Christ, of the which the Reverend Dr. Seaman was the late vigilant OVERSEER; he makes a very unreasonable Apology for his *unpreparedness*, because of his *multiplied avocations*, and *short warning*. Now, besides the Doctors *dying-request*, the time allowed him by

the People was from *Tuesday* to *Sunday*. And I am pretty confident that there are some of those *unaccomplished Predicants*, which this Great Man mentions afterwards with so much scorn, that, bating but his railing, would have made almost as good a discourse as his, in less than half the time, notwithstanding their *multiplied avocations*. But these excuses may give us to understand, that if he had been blessed with leisure enough, he could have made a most admirable piece; and yet this was so well liked, that there is no remedy, but out it must, with a black List about the Title, and we must now be bespattered from the Press, as we had been in the Pulpit before.

After this formal craving of Pardon, where there was no need, he proceeds in this manner; *Neither could my own beloved Flock*, says he, *some of whom were present at the time of my preaching, find here any Exceedings (unless in my Discourse concerning the Doctor) above their constant Sabbath-days Provisions.* Well; this is a mighty lucky Man at a Parenthesis; and it was happy for him that he brought in this here. For otherwise the people coming together in expectation of a Feast, might have been like enough to have been a little peevish, as hungry men many times are, and they might have justly complained of unkindness. What? so many Strangers invited and no more respect shewn them? Nothing beyond the *constant Sabbath-days Provisions* which he makes for his own Family? No *Exceedings* upon such a solemn occasion? This is not civil. Therefore it is not said none at all, but none (*Unless in the Discourse concerning the Doctor.*) And there you shall be sure to have something more than ordinary, some delicate Fare, purposely reserved for the second Course. But really I cannot perceive what it should be, besides the most  
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contumelious and reproachful language that he prodigally throws away upon the Conforming Clergy. And I could wish that this were *Exceedings* with him too; and that he would make such Entertainments only upon High Days. And yet I must tell you, that most of the Casuists, I have yet seen, do humbly conceive that this is as scandalous and Antichristian Diet as Plumb-Porridge, or Minc'd-Pyes; though it may relish better with some kind of Palates. But let him say what he pleases, I have told you before I will not be angry; but if he chance to provoke me to laughter a little now and then, that shall be the worst, and I must be excused, I cannot help it. For when I see this cholerick Gentleman standing up in the middle of his Pulpit, and brandishing his Arms about him, and beating the air most furiously, and making a most heavy noise, and crying out; *O uncount, and till of late unheard of word! (how it sounds!)* Oh this company of uncatechised Upstarts! Oh this young brood of Theologues! *Page 53.*  
*Oh what poor Shrubs are these!* Oh how I could chastise their malapart and saucy Ignorance! Oh these empty and unaccomplished Predicants, who preach the Sermons of their Non-conforming Predecessors! Oh stop the Thief there, stop the Thief! Oh he is running away with abundance of very choice Commodities! Oh that I had him here in my Clutches, &c. Now, I say, to see a pretty elderly Man in such an ecstasie of passion, no body knows why, is enough, I think, to make any one smile. And he has such a rare happiness of expressing himself to the life, that whenever I read the latter end of his Sermon, I cannot chuse but fancy sometimes that I have him before my eyes just in such a posture, as I have described. Oh the wonderful power of Eloquence! But what need all this ado? *Upstarts, saucy, malapart, &c.* He knew well enough



enough that none of these Gentlemen were there to hear him. Yes, that's true; but however it was right valiantly spoken, just like Mr. *Jenkyns*; bold as a Lyon, while danger is at a convenient distance: But I believe his heart begins to fail him by this time, and that he wishes that he had *eat* his words, at least *the Paper of the whole Impression*, before it ever came abroad; for I cannot yet have so mean an opinion of his prudence, or honesty, as to think he would have allowed so many of the grossest, and most undeserved Calumnies to be published under his name, if he had given his thoughts a little time and liberty to cool. Therefore I hope we may see his Recantation out in print very suddenly; this is in the mean while to inform the over-credulous part of the world, that the persons, whom he hath most wrongfully aspersed, are not so bad as they are represented by him.

I am sensible, Sir, that I have been something long already, before I come to my principal design, which is to wipe off those aspersions which have been most unworthily cast upon us. But there is one thing more which, I think, will not be improper to be premised. It cannot be unknown to many men, what a great cry there has been raised within these few years, as if many of the Conforming Clergy were sinking apace into divers *heretical* opinions, and that those of *London* especially were deeply tainted with the *Cracovian* Divinity. The thing is notorious, that such Reports have been spread abroad, and you see how boldly this confident Man raves at us, as if they were true. I have often wondred what should be the cause of these unreasonable clamours. I thought I had been as well acquainted with many of these Men, conversed as familiarly with them, known their minds, and read their Books as much, as some of those who make the loudest exclamations

clamations against them; and I must here profess to all the world, that I never heard in any Discourse of any of them, either publick or private, neither have I observed any passage in any of their Writings, which was not very easily reconcilable to the Articles of the Religion of the Church of *England*. So far are they from deserving the least imputation of *Hereſie*; unless Men will purposely pervert their meaning, and pretend to know their judgments better than they do themselves, and wrest their expressions, and put such a sense upon their words, as they never intended.

'Tis strange, that we that have so many opportunities of understanding these Mens opinions, should not be able to discern their most dangerous errors all this while, when others can do it presently with less than half an eye. Therefore you must know that 'tis a mighty thing to be well *accomplished*. There are some Men that will smell a *Hereſie* farther off, than a Vulture shall a rotten Carcass; and as soon as ever they have spied it out, they soar aloft immediately, and hover a little in the air, and then down they come, with their Pounces right upon it: and wo be to the Man where they light! they fall upon him, and claw and tear him, without any mercy; and before they have done, they commonly eat him up without either Bread or Salt. Though you know there are some Birds of prey that use to roast their *Hereticks* first; but these seem to be of a more savage kind, they cannot have a little patience till they be dressed, but devour them raw, without any more ado. The other call them to a formal Tryal, and when they have passed sentence upon them, they deliver them over to the Secular Powers; but these only cry out *Heretick, Heretick*, like Boys in the Streets; and so expose whom they think fit, under that name, to the odium and violence



lence of the undiscerning multitude. This is certainly a very severe, and extremely unjust way of proceeding.

But let us see if we can find what should be the cause of these grievous complaints. And there are but two things that I can imagine that may have given the occasion. And one of them is, that Non-Conformity not being able to defend it self with its old Weapons, some of the Dissenters have thought fit to store their Magazines with better Furniture, as they think. The Armour that was in use in Mr. *Cartwright's* days, is now grown rusty, and out of fashion; and they seem to be ashamed of it themselves, and afraid they should be laughed at, if they should put it on. And therefore being in so much danger of a total Rout, and happening very fortunately to hear some whispering, as if the present Clergy, or, at least, many of them did openly favour some very dangerous Doctrines; they resolve immediately to lay hold of the Report. And this perhaps they might first have from a few indiscreet persons that have had a petty ambition of being esteemed the only true Sons of the Church, and have thereupon given themselves a great deal more liberty of talking at such a rate, than was either for the Churches credit, or their own. But however, I say, the former receiving the hint, some way or other, they have not been wanting to improve it to their best advantage. And now we can hear of nothing but *Hereſie*, and wonderful jealousies of a new Edition of the *Gracovian Catechism* to be shortly printed at *London*. And here they have secured a good retreat, if they should ever chance any more to be worsted in the field. They cannot but suppose, as *unaccomplished* as we may be, that we are not ignorant how often they have been forced to change their Plea; a great sign of a bad Cause.

Cause. Sometimes the things in debate betwixt us are unlawful in themselves ; sometimes they are allowed to be indifferent, but then it is absolutely unlawful to impose them, or to submit unto them being imposed : sometimes they are bitter enemies to Toleration, and sometimes there is nothing so good as Liberty and Indulgence. And when men do thus shift their opinions, and face about so many times as their circumstances alter ; there is none so weak but must needs suspect that they never stood upon any very solid foundations. Besides most of the matters that have always made the greatest noise, are such as cannot likely create a scruple of any long continuance in any mans breast. For how can it be thought that God should be angry with us for the doing of that which he never forbad us to do ? This is not any transgression of the Law, and therefore may not be esteemed a sin. For who can have the least Reason to imagine that his conscience can possibly be defiled by seeing another wear a Surplice ; or by kneeling himself, when he partakes of the holy Eucharist ; or by beholding a sign of the Cross made upon the forehead of an Infant after Baptism ? He that has been a little terrified and discomposed by the hideous cries that have been made concerning Popery, and Superstition, may be like enough to have some doubts within himself for a time, when he shall hear these things so vehemently accused, as they have been, for Idolatrous and Antichristian practices. But when he shall begin seriously to examine himself, by the standing Rules and Measures of Good and Evil, he cannot reasonably take them to be sinful, because it cannot be made appear that they are repugnant to any Law of God, or Nature. So that when once the fright is over, these cannot be effectual any longer to keep any great numbers of the more consider-

rative part of the People from returning to the Obedience, and Communion of the Church. And therefore, I guess, but will not be peremptory, that those Dissenters, who are unwilling to be convinced, may have a design to twist in some Doctrinal Controversies, with those of Discipline, which now begin to be less odious than once they were. If it were not so, I cannot understand what should make them so ready, as some of them have been, to fix a charge of no less than *Heresie*, where they have so little occasion for it. When all their ancient Ramparts and Bullworks are either taken from them, or battered to the ground, they must throw up something to defend themselves, in case of assault, till fresh succours can arrive, and be put into the place.

And now methinks I see Mr. *Jenky* again, standing within the Breach with his Doublet off, and his Pick-axe lying by, and his Shovel in his hand, and casting up Dirt, as hard as he can drive, and crying out once more; *What a company of uncatechised Upstarts do we now behold, venting as confidently their heretical Notions, as I do throw this Dirt in their Faces? Never fear their malapart and saucy Ignorance, these empty and unaccomplished Predicants, that preach our Sermons; if we should chance to fall into the hands of this young brood of Theologues, they'll certainly plunder us of all that we have, to say no worse.* Therefore come on my brave Boys, let us fight gallantly, and resolve to stand it out to the last Man; and whatever you do, be sure to cry out *Heresie, Heresie*, as loud as ever you are able; that's the thing must do our business when all is done. Therefore, &c. I cannot tell what influence the Rhetorick and Example of so great a Commander may have upon the common Men, to put them into a desperate fit; but this I dare assure you,

you, that if they had no abler Souldiers in the Garrison than he, you would hear of a surrender very shortly. *Non tali auxilio.* However, Good Man! he was willing to do the best he could; and hearing, it may be, from some or other, that it might be of excellent use towards the support of the *Good Old Cause*, if the people could be perswaded that the Conformists were a company of *uncatechised Upstarts, that did confidently vent their heretical Notions, &c.* as he is, I guess, a Man of something a hottish temper, he presently takes the Alarm, and away he runs with it, and the next occasion he rattles it out; but with so little artifice and cunning, and so very impertinently, and without the least shadow of a Reason, that I believe hereafter we shall be esteemed very sober and orthodox persons, and he will never be accounted by those that know him, a Man of a sound judgment more. But still there is need of all Devices imaginable to maintain a tottering Cause, and there is none more effectual, than to lay *Heresse* to the charge of their Adversaries: For whether they be guilty, or no, it is but to affirm it boldly, as Mr. *Jenkyu* has done, and there will be always some wise enough to believe whatever is said. And this I take to be one occasion that this scandalous Report has spread so far.

Another may possibly be the calmness and moderation, which the greatest part of the Conforming Clergy are wont to use, when they happen to discourse of a controverted point. They do not confute their Opponent with a rude and insignificant noise; nor think that they shall ever convince him by hard words, and ill names; which are the only Arguments that some Men are able to manage. But they consider, and are willing to make allowances for the common infirmities of Humane Understandings, and the strong preju-

dices of Education ; and therefore they treat all Men gently, and are not rudely clamorous in their Discourses, but hope the best, and think as charitably as they can of those that are of a different Perswasion. This you know to be the judgment and practice of great numbers of the Conformable Divines. They aim at the peace and good of the World. And this is that that hath raised them so many Enemies of all sorts, this is that which hath made them *Hereticks*. If it were not too sad a thing to think that so excellent and Christian a design, as this of theirs seems to be, should meet with such violent and bitter opposition, it were no unpleasant sight to behold how eagerly they are pursued by the several petty interests, that agree in nothing else; and how quietly they do stand their ground, and receive the shock of them all, with as much unconcernedness, as the Rock breaks the Waves that dash against it. But that you may see that there are hot-brain'd Men of all parties, some of their own Robe will needs suspect them to be shrewdly inclined to Non-Conformity; because they are not always railing at the Fanaticks. Others hold them to be *Socinians* presently; because they are able to confute them, without running into an unseemly passion. Others look upon them as well affected to the Church of *Rome*; because though possibly they believe it, yet they do not make it a fundamental Article, that the Pope is Antichrist. Others imagine they can prove them Heathens; because they are not continually passing sentence upon the Souls of *Socrates* and *Cato*. And thus if you examine them all through, you will find that it is nothing but their sober and modest behaviour in Disputes, and the greatness of their Charity, that can be charged with *Heresie*, or any disaffection to the Church of *England*. For their Opinions cannot be



be accused of this; they are perfectly agreeable to the Nine and thirty Articles, as I told you before, though not to the false and spurious Glosses that some have been pleased to put upon them. I will just mention some few things they hold, which may be sufficient to clear them of the grossest of those imputations they have suffered under. They hold the Doctrine of the Holy Trinity; that the Father is God, the Son God, and the Holy Ghost God. They hold that the Eternal and only begotten Son of God was in the fullness of Time incarnate of the blessed Virgin, and that he suffered Death upon the Cross for our Redemption, and made there (by his own Oblation of himself once offered) a full, perfect, sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World. They hold that we are justified by Faith; but not that this Faith excludes the other Conditions of Salvation, that are indispensably required in the Gospel. I might alledge other Instances, but these are enough to take away the scandal of Socinianism at least.

And thus have I given you my Opinion freely, what I conceive to be the Causes of the great Apprehensions that some have entertained, as if the *Conforming Clergie* were turning *Hereticks*; and I can find them to be no other, than that there is need enough of some New Pretences for Separation; and that many of the Conformists are of more mild and peaceable Dispositions, and treat their Adversaries with more Civility and Respect than others do. As you know they that have a good Cause, and are able to defend it, are not troubled, but rather pleased to have their Opinions enquired into. But those that are conscious of their own Weakness, or distrust the Truth of what they maintain, cannot endure to have it questioned, and are extremely

extremely impatient of any Contradiction.

But it is time to return to Mr. *Jenkyn*, and to make a Reply to some of those reproachful words which he uses against us. I shall confine my self chiefly to that part of the Sermon where he shews *the insufficiency of his Dwarfish endeavours to reach the height of Dr. Seaman's worth*. Where I shall not in the least detract from the Doctor, for I observe that Mr. *Jenkyn* himself, however he like them whilst they are living, seems to have a special kindness for dead Bishops; as appears by divers Instances in this Sermon, and some others. And I shall not be more uncivil to his departed Friend, than he is to ours. I had thought, had it been possible, to have put his Extravagances into some order; and to have digested my Answers into the same method. But because I find that very difficult, I shall content my self to take them generally as they lye. Only whereas he usually mingles his Invective, and his Panegyrick together, I shall take the boldness to part them; and first consider some of the things for which he commends the Doctor; and then take notice of those matters for which he does inveigh at us.

And he praises the Doctor for his excellency in the *Theological School*, in his *Pastoral Employment*, and in his *Christian Capacity*. And I shall not question any thing of all this; let him be a most acute *Disputant*, a profound *Casnist*, a skilful *Interpreter*, an *Orthodox Divine*, an *able Preacher*, and, which is more than all, a *good Christian*. I am as glad to hear it as any man is; and I could wish, for the Doctor's sake, that Mr. *Jenkyn* had deserved so much credit that we might believe it all upon his authority. But yet I am resolved to hope the best. But towards the very beginning of this large Encomium he brings in a kind of an unlucky Apology for ill-nature. Now if the Doctor had any  
such



such defect in his temper, as he seems to suppose; yet I hope it was corrected in good measure, and Mr. *Jenkyn* might have spared him there. But I believe he intended to speak one good word for the Doctor, and two for himself: for he has as little Reason, as any Man I know, to be much in love with *natural sweetness*. But let that pass.

There is something else more material that must be considered. And he tells us that when the Doctor kept his Divinity Act, *The design of his Position which therein he maintained, was to assert the Providence of God in disposing of Political Governments:* a thing which no sober man ever deny'd: and yet he says that it was a Point till that time little studied. That's strange; did he never hear of the Disputations the Platonists, and Stoicks, and Epicureans had concerning this? And some of these, 'tis thought, were a little before the Doctor's time. But it was not so well understood, till the Doctor made this most happy discovery; though since that time several have received light therein, from this burning, and shining light. 'Tis very well if they have: And I believe he could tell us too, if he pleases, who they are that have been thus illuminated; and amongst the rest, no doubt, he himself has had a very signal advantage by it, and has the most Reason of any man living, always to admire and magnifie the Doctor's Opinion. 'Tis a most excellent preservative against *Tower-Hill*. But what was this famed Position of the Doctor's? As far as I can learn, it was laid down in these very words, or to this purpose; *Regimen Politicum fundatur in Providentiâ Dei Extraordinariâ*. This Mr. *Jenkyn* calls his asserting *Providential Disposal*. Though one might conjecture what this means, yet it had not been so clear, without the Comment which he has made upon it, in the beginning of his

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his *Humble Petition to the Supreme Authority the Parliament of the Commonwealth of England*; and in short it is this; that whoever they be that get the Power into their hands, the *Providence of God* evidently appears in removing others, and investing them with the Government: And he looks upon it as his duty to yield to this Authority all active and chearful obedience, even for conscience sake. This is a fine plyable principle as a man can wish, 'twill lap about your finger like *Barbary Gold*. Thus when King *Charles* the First of blessed memory, had the Power in his hands, this was an *Extraordinary Providence*, and the Right of Government was in Him. But stay, it may be, the Doctor had not studied the Point himself so soon. But to be sure when the Parliament got the better, that was an *Extraordinary Providence* indeed, and then, without doubt, they were the Supreme Authority, as their *Petitioner* stiles them; and so was *Oliver Cromwell*, and so was *Richard*, and so was the *Rump*, and so was the *Committee of Safety*, and so was I know not who, and so round; until his Majesties most happy Restoration; and then, because there was an *Extraordinary Providence* in that, so is He too; and so Mr. *Jenky*n is as good a Subject as can be desired; and so he had been whoever had come. And thus if the *Turk* should happen to overrun the Kingdom of *Poland*, and deliver the People from Popish Tyranny, this were an *Extraordinary Providence*, and the *Grand Signior* would presently become the lawful Sovereign of that Realm; and that (which the proud *Mahometan* little thinks of) by virtue of a Position made at *Cambridge* above twenty Years ago. I have considered it as well as I am able, and cannot make the Doctors *Providentia Extraordinaria* to signifie any more in effect than what they call Mr. *Hobbs* his *Potentia Irresistibilis*. And then the

the Doctor, and he, and our Author, have been the only three, for ought I know, that have perfectly agreed in this *uncouth and till of late unheard of Point*; that unsettles the Foundations of the Earth, and gives liberty to every bold Usurper to invade the Crown; at least, legitimates his claim, if he be but successful enough to place it on his own head. But Mr. *Jenkyn* must know, that though this Assertion be a good Expedient to secure ones neck under an illegal and tyrannical Power; yet it can never make him a faithful Subject to his natural and lawful Prince. For it robs him of the Title which he has by Inheritance, and justifies every thing by the Event only; it adds affliction to the Miseries of unfortunate Kings; and flatters the prosperous Traytor as if he were the Darling and Favourite of Heaven. Before I leave this, I shall ask Mr. *Jenkyn* but this one question: What is the Reason, if he submits to his Majesty's Authority because of an *Extraordinary Providence*, that he does not yield Obedience to the *Episcopal* Power upon the same account? For that may plead an *Extraordinary Providence* too, in that it was re-established in spite of the greatest opposition, when many were violently bent against that, who seemed contented with his Majesty's return. I easily foresee what he will answer; That the Position must be restrained to the *Political Government*; and that it will do mischief enough there; but that he is able to find many Pretences to disturb the Church, without the help of this Engine. It may be so; but yet I think still the demand will not be impertinent. And if he will maintain that it must be allowed in *Civil*, I will undertake to prove, by as good Arguments as his, that it must be of as much force in *Ecclesiastical* Affairs. But let him go for a wonderful Statesman, as he is.

Another thing for which he commends the Doctor,

is his great stability and steadiness in the Truth: And to give him his due, I have often heard that he was the only Man in England, almost, that remained constant to his first Principles, when most of the rest were apparently warping another way. Then a little after he goes on in the same Character of him still; *I am confident he valued one Truth of Christ above all the Wealth of both the Indies.* 'Tis well he was never tempted for all that. *One Truth?* What *One Truth* was that I pray, which the Doctor esteemed so highly? Was it that concerning Discipline and Church Government? If it were; then I believe Mr. *Jenky*n is as well fixed as he. For he will sooner tell a great many notorious Falshoods, and print them too, than ever be so base as to betray that *One Truth*. O no, by no means. *Neither Musick, nor Furnace, Flatteries nor Threats:* But yet, I think, the last may do, when nothing else will; for we have known by Experience, for all his humming, that some things are able at least to affright him from the Truth. But the Doctor was not a *silken Diotrephe*s, that would debauch his Conscience for a *Preferment*. 'Tis like enough: but what then? is there any body else that does so? Yes, I'll warrant you, amongst these Conformists: he can tell---- But you must excuse him; 'tis a subtle Man; he does not use to speak all he knows. But some such thing must be implied, or else this Elogium here were very childish, and cold, and too far from the temper of him that made it; and Mr. *Jenky*n, I'm sure, is a better Rhetorician than so, ever to think to commend the Doctor for the forbearing of that, which no body in the World is guilty of. But what if I should prove now that this *silken Diotrephe*s was a Non-Conformist? This were a most scurvy thing indeed, and would quite spoil Mr. *Jenky*n's conceit. And yet I must needs say, that by all that I can find  
of

of him, he may be judged to be such a one, and in some things just like Mr. *Jenkyn* himself. For he was not one that by right had, but only that *loved*, desired, and affected to have, or, it may be, one that in the absence of his lawful Superior, actually usurped the *Preeminence*. He was one that scornfully rejected the Injunctions that the Apostle sent in writing to the Church, and was so far from submitting to them, that he presumed to Excommunicate those that were commissioned by his Authority. And that he might be complete, he was one that ruled his Tongue too, like some body else, and that must be always *prating against* his betters *with malicious words*. And S. *John*, the most loving and compassionate spirit in the World, was a little moved with this *malapart and saucy carriage*, and threatens to remember him for it, if he did come in his Visitation into those parts. And I hope he might be reclaimed by these Threats. If he were as like Mr. *Jenkyn* in this, as he was in some other things, he would certainly recant, petition, or any thing, before he would feel the smart of the Rod, especially if there were any Axes near it. But whatever became of him, I think it pretty clear that this *silken Diotrephe*s was not a Bishop, as, I doubt me, Mr. *Jenkyn* holds; but one that deny'd the *Episcopal and Apostolical Power*; Ergo, the Doctor was a *silken Diotrephe*s. Q. E. D. Well, if there be no remedy for it, let it be so; but here's above half the Jest absolutely ruined by the shift. What shall we do now? Why then, though it should be confessed that he were a *silken Diotrephe*s, yet he was not one of that sort, *that would debauch his Conscience for a Preferment*. No sure. And indeed I have not heard that ever he had a Bishoprick offered him; to try it, whether he would or no. And for Mr. *Jenkyn* too, if he will but promise for the future, that he

he will never more do it by Preaching, and Printing of false and slanderous things, which he cannot pretend to prove, I dare almost pass my word for him, that he shall never have his *Conscience debauched with a Preference*.

There is but one thing more in his Panegyrick of the Doctor, which I shall take notice of, and that is, Pag. 57. that he says that he *did both fluently, and yet rationally deliver his Notions, without the least impedition or hesitation*. Here I believe he is almost singular in his opinion concerning the Doctor. What? *Without the least impedition or hesitation*? That's a mighty matter. But what should be the Reason then, that when he had the liberty to preach in a Church, his Congregation was usually so very thin, as I have heard it was? Mr. *Jenkyn* knows by his own Experience, that a Man that has not one quarter of the Parts and Learning, that he says the Doctor had, yet, if he can but speak *fluently*, 'tis no matter whether it be *rationally*, or no, and deliver his Notions *without the least impedition or hesitation*, though he be otherwise as *empty and unaccomplished a Predicant*, as any Conformist can be, yet the place where he preaches shall scarce fail to be crowded, especially if it be a *Funeral Sermon* for a great Doctor, then they will be clambring up at the very Windows, and jostling one another, and all that they may hear the brave Man that speaks, any thing, he cares not what, *without the least impedition or hesitation*. This he knows well enough; and then what was the matter, I say, that the Doctor was wont heretofore to have such a slender Auditory? Why the Reason was, that what Mr. *Jenkyn* affirms of him in this particular, at least, is almost as false as any of those black Forgeries he has made of us. This every one that has ever heard the Doctor knows to be true. And I admire



mire with what brow the Man was able to talk at this rate, amongst those that were acquainted with the Doctors natural imperfection well enough. But you may see by this how far you may trust this eloquent *Encomiasster*. But he that is so Eagle-ey'd at discovering of Excellencies, and Faults too, where there are none; is able, no doubt, if he pleases, to outstare the Sun. I have not been forward to pick holes in the Doctor's *Mantle (that I mean of his sweet memorial)* but this I must be forced to confess, that when he supplied the place of a Master of a College in *Cambridge*, his great abilities in all kinds were not so well discovered there; but I will not disparage my self so far as to say, that Mr. *Jenkyn's* single opinion, may not outweigh the judgment of a whole University. Therefore I shall not question his Panegyrick any farther.

Pag. 50.

I come now to consider the other part of his Declamation, the Invective that he occasionally makes against us. And though I have been much surpris'd that so great an Artist, as this is, could not sufficiently commend a Person of such known Abilities, as he says the Doctor was, without ridding the very Oyster-Boats, and Dust-Carts for the chief Flowers of his Rhetorick; yet I should not have been so much concerned, if he had done it in any kind of handsome way. But he assaults us in such a clownish and lubberly fashion, that I can resemble him to nothing better than some hasty Country Fellow, in Leather Breeches, that snatches up his Flail in a mighty rage, and flies amongst us, and threshes us most unmercifully, without either fear or wit; as the Proverb is. It may be he may complain, that I play with him sometimes, and I acknowledge I do. And I cannot imagine when he printed this Sermon, that he could expect any thing else, but only to be laughed at. I knew Mr. *Jenkyn's* Talent too well  
even



ever to hope to compare with him at downright Rail-  
ing; if I could have allowed my self in it. And there  
is no way in the World to be serious with him; though,  
if it could have been, I should have liked it far better  
than this kind of trifling, that I am now constrained to  
use sometimes, contrary to my own Temper and Judg-  
ment in most cases. But in this it could not always be  
avoided. It was necessary that so much scorn and ar-  
rogance, and so many Slanders and Calumnies, as this  
man loads us withall, should not be passed over with-  
out any notice. And if I had gone about gravely to  
prove that we were not a *company of Uncatechised  
Upstarts, &c.* I should have made my self almost as ri-  
diculous as He. It would have given too much repu-  
tation to his Rudeness; as if it could be thought that  
any sober Man did believe him, when he sputters, and  
raves, and foams at mouth in such a manner, that 'tis  
hard to guess what the matter should be. And if after  
all his Provocations, I can still make my self merry  
with him, without running into choler, as he does,  
I think I am not much to be blamed. I have frequent  
occasion to speak a little Ironically of him; and truly  
I judge there was never more cause to use that scheme  
of speech, than when I see Mr. *Jenkyns* most mon-  
strous and Gigantick conceit of himself, marching for-  
wards with a most stately and majestick gate; and the  
pretty little puling *insufficiency of his Dwarfish Endeavours*, tripping lightly away before it; like one of the  
Great *Mogols Dwarfs* leading an Elephant along in  
Triumph. If I seem at any time to slight him too  
much, it has been his own most unsufferable contempt,  
and unworthy vilifying of others, that has given the  
occasion.

But it is time to come up nearer to this mighty Man,  
and to see what it is that he charges us with. And the  
first

first thing is where he thus speaks ; *Though the usefulness of Casuistical Divines be as great as their rarity, both for the directing, and easing of Conscience, a thing little regarded in these days of Latitudinarianism.* And as soon as ever he had got out that, he starts back, and makes a most lamentable outcry, as if the Town were on fire, *O uncouth, and till of late unheard of word ! (how it sounds ! ) horrid to the ears of (Pious) Grammarians.* I wonder what's the matter with the Man : would any one ever think that Mr. *Jenkyn* should be so grievously frightened with one ill favoured word ? If he be, I must tell him that Lying, and Slandering, and the basest detraction in the mouth of one that would be thought a great Divine, is more *Uncouth*, and *sounds* worse, and more *horrid to the ears of Pious Grammarians*, than the harshest and most untunable word that he can invent ; though I must needs allow him to be every way a great Master of bad Language. But yet what should be the meaning of this most terrible word, *what* was like to put this *profound Casuist* beside himself ? Indeed, to speak the truth, I cannot tell ; and I believe he knows as well as I : only he thought it *sounded* ill, and might therefore be for his purpose, and so away he runs with it, and coffers it up amongst his other choice Expressions ; and when he had a mind to display all the glory of his Rhetorick, out he brings it with a great many very pathetical Exclamations ; *O uncouth, &c.* You know what an ordinary Artifice it has been in the World, to find or to make some odious Names, and then to fix them where they please : and so the generality of Men, who are very suspicious, and judge of things only by Common Fame, are strongly inclined to imagine, that there is some most grievous *Hereſie* or other lurking under every one of these ugly words. And this is the trick that this Gentleman plays us here. There

There has been a great deal of talk of late years of a certain sort of Men which they call *Latitudinarians*: But I could never yet learn who they are, or what they hold, or where they dwell. After so much prattle as has been about them, I am as unresolved in all these points, as Geographers are in determining the Country of the *Pygmies*, or *Amazons*; and, it may be, it is because that indeed there are no such People; notwithstanding all the noise, and the many pretty stories that have passed concerning them. It has been generally fabled, that they are Men that can stretch their Consciences any way, and that are ready to comply with whatsoever is Uppermost; just according to Mr. *Jenkyn's* own Principle of *Extraordinary Providence*. I think I can remember where, and when this odd Name was first invented; and, if I mistake not, it was in one of the Universities of this Land, something before his Majesty's most happy Return. And I am sure that they that then were branded with it, were looked upon as no Friends to the Usurpers Government either in Church or State; and if they undertook the Ministry they were always Episcopally ordained; which was no great Compliance with that which was Uppermost in those days. And those Persons who are still traduced under the same Notion by some imprudent, passionate, heady Men, are known to have a most hearty affection for the Church of *England*, and they do pray and endeavour for the prosperity of it; they have a high esteem for the Ancient Fathers, and are often reading their Writings; they have a just veneration for the Authority of General Councils; though, that they may perfectly agree with the Church, they do not hold that they cannot erre. And they being thus conformable both to the Discipline and Doctrine professed amongst us, there is no Reason imaginable

imaginable why they should be scandalized as they are; unless it be that some Men have no way to make themselves seem considerable, but by their most unworthy detracting from others. But there are Names enough of Division already, and it is but an ill Employment to be forging of more. I wish therefore that hereafter we may not hear of this so often as we have done: for it is but an empty sound, and signifies nothing; and it can be of no other use, but only to beget an ill opinion of some Church-men, that are far enough from such a *Latitude*, as they have been most unjustly accused of.

But I have stepped a little out of my way; I return to Mr. *Jenkyn*; and let us see what he understands by this fearful Bugbear of *Latitudinarianism*; his Judgment is very much to be valued in the case. And he cunningly suggests that it is a thing *Giving too much ease to Practice, and too little to Pronunciation*. And for this last I am not much troubled, I could wish it had stuck in his throat, and that he had never pronounced it at all. But that it should give *too much ease to Practice*. This were a great fault, indeed, if he could prove it to be true. Alas! you must not expect that from him; it is not his custom. If you please to believe him, you may; but if you will examine any farther, and desire to have any thing made appear, 'tis unkindly done of you, you stop his mouth presently; and the fluent Man is as mute as a Fish. For can he tell who they are that maintain such loose and licentious Principles, that give *too much ease to Practice*? or is there any credible Evidence and Testimony that there are any such? No: it is not yet proved. Why then does he talk so very confidently, as if it were so? Why, if you mark it, it is a most curious kind of sentence, and makes a delicate noise, and

E

jingles

jingles mighty finely; and therefore 'twas great pity to leave that out which was like to be such an Ornament to the whole Discourse. And what an unreasonable thing is it for any Man to expect that all Mr. *Jenky*n's pretty sayings should be true? But to return to this terrible word once more. If it imports any such thing as he intimates, let him shew us who are guilty of it. As for those persons he seems to aim at, it is their charitable disposition; and favourable opinion, and the *Latitude* they give to others, and not to themselves that has occasioned all this clamour, and envy against them. And he himself is the greatest *Latitudinarian* in his own sense that I know; for whatever he does, you see he speaks so very broadly, that he may be justly entitled to the *Uncouth* Name, which is so horrid to the ears of Pious Grammarians.

PAG. 55.

In another place he breaks out into a kind of Rhetorical flourish (as you may observe he is good at it) and cries out, *What a company of uncatechised Upstarts do we now behold, venting as confidently their heretical Notions, &c.* What need is there of these impertinent Exclamations? If he knows any such Men as he describes, why does he not tell us plainly what a company of them there is, without asking the People such malicious Questions; as if they did swarm so, that he was not able to express what huge multitudes of them there were? But let us not urge him too far here, where he's able to give noreasonable answer, but examine the Character he makes of them. He tells us then first that they are *Uncatechised*. As sure as can be this vigilant *OVERSEER* has kept Men on purpose to watch us, when we went to School with our Satchels at our backs; and they have informed him, that we never learned our *Catechism*. He is a Man of a most prodigious foresight, and yet he is mistaken; for we have learned

learned it, and amongst other good things, we have been taught, to keep our hands from picking and stealing, and our tongues from evil speaking, lying, and flandering: And if he could be persuaded to be degraded to a School-boy, as he deserves, and to sit at our feet to reap the blessing of our heads, I would advise him to con that Lesson a little better than he has done; and let not his ill-will to the Common-Prayer make him utterly forget his **Duty towards his Neighbour**. But he calls us *Upstarts* too. And we have reason to take this a little ill. For we Conformists use to stand much upon our Gentility, and think our selves to be of a very Ancient and Honourable Family; and that we are able, upon occasion, to derive our Pedigree as far as the Primitive and Apostolical times: and let him do so much, if he can, for those who deny that the Church hath any Authority to make *Canons* and *Constitutions* for the more orderly Government of the several Members of it.

But these are but light matters, the ordinary terms of the Courtship he uses, and serve only to usher in the blackest and most unconscionable Accusation of all, and that is that he *beholds us venting very confidently our heretical Notions in opposition to our famous English Divines; Jewell, Whitaker, Davenant, Downham, Renolds, Abbot, Vsher, &c.* Men for whom we have as great a reverence, as he can pretend. But does he imagine that this is a thing so lightly to be passed over? Can he inform us what heretical Notions these are which he complains are so *confidently vented*? Can he acquaint us who the persons be, that are so bold to maintain them? Can he tell us when and where they have been deliver'd? Is he able to make any tolerable Reply to these Demands? If he be, let him speak the truth; we do not desire any favour at his hands: if he be not, let



him make us satisfaction, and tell the World openly, and in Print, that it was but an impudent Calumny, and nothing else but the overflowing of his Choler, and a fit of blind and ungovernable Zeal. Does he know what a foul Crime that of Heresie is, and what severe Punishments some Statutes still in force, do inflict upon it? Can he be ignorant of the opinion of some of the first Reformers, who agree with the Church of *Rome* in this, and make it no less than a Capital Offence? And had he no other device to make the Conformable Clergy odious; no other expedient to fright the People from the Church, and make them flock to his Meeting-House, but only by insinuating such unreasonable jealousies into their heads? These things might serve to gratifie the ruder sort, who delight in gross and reviling language; but I am confident the more civil and judicious of his own Hearers were offended at him. And all his Party have Reason to be angry; for when he assaults us with nothing else but slanderous Reports, which he has pick'd up, I know not where, he does in a manner confess, that their cause is not to be defended, but by the help of such base and dishonest Arts. But I have said something before to excuse us from this pretended Charge of Heresie.

He goes on in his usual strain; *Yea as if to the Doctrine of the Church of England, subversion had been intended, when subscription was performed*: This is another of his pretty starched sentences, and if there be any meaning in it, it must be this; That the *Conformists* do subscribe to the Nine and thirty Articles, and yet deny, some of them at least, to be true. But what then? Did Mr. *Jenkyn* never subscribe himself? And have no others of the present Dissenters done it? and yet they do not think themselves obliged by this to a  
perfect



perfect agreement with the Church of *England* in all particulars. And why should they not grant us the same Liberty which they claim themselves? Or, if they be not, why should we be bound up by these subscriptions? I might argue thus with him; but there is no need of such a Plea in our present case. For we do not *subvert*, we do not deny any part of the Doctrine of the *Church of England*; but are ready to maintain it, against all Opposers, whatever this confident Man talk to the contrary. His suggestion here is as true as his former concerning *Heretical Notions*. But it is to be admired what has made this Gentleman, and some others, such mighty Friends to the Church of *England*, all of a sudden. They will not submit to the Discipline, but they tell us they like the Doctrine of it very well; and therefore would persuade us that *they* are the true Sons of the *Church*. As if they should tell his Majesty that they take him to be a very Orthodox Prince, and that they are generally of his opinion, and therefore are the best Subjects in all his Dominions; only they cannot observe the Laws that he has enacted, nor be obedient to his Government by any means.

But he proceeds: *Nay, as if the Scripture it self were to be hector'd down.* This is I suppose when we take the boldness sometimes to interpret any passage contrary to his infallible judgment. But I think that to swagger, and rail, and revile our Brethren, without any cause, as he does, is a greater affront to the Scripture, and more like *Hectoring*, than to take a modest liberty of dissenting from him in some disputable Points. But however he implies that we do this, *by our malapert and fancy Ignorance.* Why so? Had we done like some of late, told the *Parliament* they had wronged us, and demanded satisfaction; had we wrote a *Peaceable Design* to shew that it may be lawful, in  
some

some cases, to take up Arms against the King; this had been *malapart*, and *fancy* indeed, and it may be *Ignorance* too: which is the next good word that he graciously bestows upon us. I could wish that this very knowing Man had been pleased rather to have taken a little pains to have instructed us, than only to have reproached us with our *Ignorance*. But since so much condescension cannot be expected; however we thank him, he has acquainted us with one thing, which he may think very considerable, and that is, that now the most *ignorant* of us all knows Mr. *Jenkyn* a great deal better than he knows himself.

But he goes on still: *Nor do I with so much (holy I hope) Indignation mention, &c.* This is strange, and surprising: After he had expressed as much bitterness against us as well he was able, he thinks to excuse all by *hoping* it may be a *holy Indignation*. No wonder he complains of our want of Casuistical Divinity; for there is none of us that can justify a Man's doing a thing before he be fully resolved and satisfied in his Conscience, whether it be Good and *Holy*, or no. But it seems he is so skilful, that he can: I suppose he had consulted Father *Escobar* in the Case. But this fit he is in, *Indignation* it is, that's confessed; whether it be *Holy*, there's the Question. But till he has brought better proof of his Charge, it will be esteemed by all impartial Men not a *holy Indignation*, but a most rude, churlish, and unmannerly Passion.

After this he terms us very wittily, *This young brood of Theologues*: I marvel at my heart where it was hatched? in some very ill place, I dare say; if he can tell where it was: *I hope* too, that he will be so civil as not to speak out the worst he may think.

Then adding a word of the Doctor's *Scholastical abilities*, he falls immediately into another of his Raptures.

tures. (*Oh what poor Shrubs are these to this (till death  
fell'd him) lofty Cedar!*) Poor Shrubs; there's the  
jest. I am grievously afraid now, lest this fiery Man  
should clap on his hedging Mittons, and catch up his  
Bill, and in his fury cut down all this unhappy Under-  
wood, that harbours nothing but a company of wild  
Notions, and faggot it up, and away with it to *Smith-  
field*, and there let the Torch to it himself, and when  
'tis burnt, scatter the Ashes, in his (*holy he hopes*) *In-  
dignation*, into the *Thames*: And so there is an end  
of all these poor Heretical Shrubs.

Well: but, as bad as it is, *he congratulates the hap-  
piness of this Age, in enjoying the excellent Labours  
(those poyson-expelling Antidotes) of Mr. Polhil and  
Antisozzo, the Antagonist to the latter of which pair  
of worthy Writers, I must needs commend*, says he, and  
that's a wonder; but there comes an exception by and  
by; *though not for his Learning, yet for his Prudence*; and I wish this Man could be commended for so much  
as that; but how has that other shewed himself so ve-  
ry Prudent that he cannot chuse but stroak him upon  
the head for it? Why thus; *Who passeth over, as he  
tells you, with a childish scoff, instead of a Scholasti-  
cal Confutation, a Book that he is no more able ratio-  
nally to answer, than to eat the Paper of the whole Im-  
pression*. I am not concerned at that. And for Mr.  
*Jenky's* part too, though I know not whether he has  
ever been such a mighty Book-worm in his time, yet I  
believe he will swallow a great deal of Paper himself,  
before he will *rationaly* excuse all those false and scan-  
dalous things which he has published towards the end  
of this one Sermon. But why does he talk of *passing  
over the Book with a childish scoff*? I conceive the  
passage he intends is this; *But as for Antisozzo, I had  
no mind to play the Buffoon, as he does, and I know*

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no.

*no other way of answering him ; and again in the very last words of the Discourse ; But others may do as they please, as for my part I am resolved this Controversie shall never end in a tryal of Wit.* Now if this *Antisozzo* be such an Author, as he is represented to be, that drolls with every thing, then this was no *childish scoff*, but a very serious manly saying ; for there is a reverence always due to sacred things ; and grave matters should be gravely spoken. But as for such a Subject as Mr. *Jenkyu* has made himself, it ought to be handled in another manner.

But he goes on again : *But for the present I dismiss the Trifler, he may possibly be call'd for again hereafter in another way, if better Employment hinder not.* This is very lofty and supercilious, and seems to have something of threatening in it. I doubt, by what I can gather, that he intends to write against this *young Theologue* himself. Ah ! cruel Man ! Does he not see what a company he has about his ears already ? and how stoutly they do belabour his Coat with *many knocks and stroaks and blows* ? And one of them is such a doughty Adversary, that he dares not so much as lift up a Finger, or mutter the least word ; if he does, sowce, he has him in the Chops immediately ? Does he not see, I say, how terribly he is handled amongst them, and yet will this mighty Champion fall upon him too ? This is most barbarous, and inhumane ; it pities me to think on't. Pray, Sir, if you have any acquaintance with the poor Gentleman, please to give him notice of the danger. The Clouds are gathering, and Mr. *Jenkyu* begins to bluster, and there is a most horrible Storm a coming : bid him get into shelter somewhere as soon as he can. But hold ; upon second thoughts, I believe he need not be so very much afraid : this is not such a grievous formidable Man as he

he would make himself: if any one will be confuted by being called *Malapert, fancy, Ignorant, Uncatechised Upstart*; or the like: there is none I know better able to do it, than he: But you may guess him to be a Coward by his big words. He does not care for a close fight; his best weapon is an ill tongue, and besides his most incomparable gift of scolding, he seems otherwise to be but meanly furnished for a *Polemical Divine*. And after all I dare warrant you almost that he will find out some *better Employment* to be excused from this Encounter. But if it should chance at last to come to a quarrel, 'twill be best to leave him and the *Trister* together, to try it out: for my part I resolve not to venter *many knocks, and strokes, and blows*, by stepping in to part the fray.

After he had thus insulted, and shook his wand over his Antagonist, that may be, he proceeds a while in his commendation of the Doctor, and amongst other things he informs us that, *He was one that could draw out of his richly stored self, whatever was needful to draw out to others*. And then, because he can seldom praise him sufficiently without some unhappy comparison to set him off, he adds; *How unlike in this respect (and some others that I can tell of) to those empty and unaccomplished Predicants, who preach the sermons of their Non-conforming Predecessors*. And these that do so, they are *empty Predicants*, as he tells you: And this, I confess, is none of his faults; for he is very full, and abounds with matter, such as it is, and, which you would little think, with Reasons too; for he has no less than seven together to prove that Prophets or Ministers must dye: but he has not one to confirm any of those foul Aspersions which he casts upon us, and yet most Men are of opinion that this was a thing that stood in need of a proof, as much as that. But thus



it is for a Man to be prodigal of a small stock; he shall be sure to want, when he has the greatest occasions.

But, if you will believe him, these are *Unaccomplished*, as well as *Empty Predicants*. And this gives me the fairest opportunity that may be to enquire a little into the most mighty *Accomplishments* of this great Man, that make him despise us all at such a rate. And of these, you may judge, he has very many: I shall give you a taste of a few of them. And one is a great knack he has gotten of fine quibbling sentences, such as you shall rarely meet with in *Tully* or *Demosthenes*, or any good Orator; but in this Author very frequently; and they look most wondrous featly; some of them you have had already; and I shall bring three or four Examples more. As, How can you and I deny a short endeavour severally to bear our parts in bearing up his memory, &c. But wherefore was that wherefore put down. The unkind world storms them, do not you starve them. Every Saint loves company to Glory, he loves to be saved surely, but not solitarily. To lose such a Doctor, is to lose, if not your sight, yet your Seer. Here are some, and many more such Elegances as these might be easily found, if it were worth the while to be picking of straws. But these are *Accomplishments* that a Man of ordinary *Conforming* Parts must never hope to arrive unto; and truly I admire how this Gentleman retains them so fresh, now he begins to grow old; but you may perceive by him that his Fancy is as strong and youthful, and unmanageable still, as if he were but newly come from School.

Another Accomplishment, which is worth your notice, is his making use of the same conceits several times within the compass of a few leaves. One there is amongst the rest that betrays it self, like the *Roman* Senator,



Senator, by the very scent. God, says he, will break *pag. 34.*  
 the Box of a Godly Ministers body, that so the fragrant  
 Perfumes of his Ointments, his Graces and Faith, may  
 breath out, when the Box is broken. And again, The *pag. 41.*  
 fragrantcy of their Names like a precious Ointment  
 breathes forth even after, yea, by the breaking the little  
 Boxes of their bodies. Not much after he has such  
 another kind of similitude; Service is that that makes  
 us live when we are dead; and makes the places where *pag. 44.*  
 we lived, like the Civet-box when the Civet is taken  
 out of it, to savour of our holy Endeavours, when we  
 our selves are gone from and out of them. And once  
 more about the beginning of his commendation of  
 the Doctor, speaking of the Mantle of his sweet memo- *pag. 50.*  
 rial, and that, says he, so richly perfumed, that it  
 must a little, though but a little while, perfume the Pul-  
 pit where now I stand, &c. And so you see that he pulls  
 out his Civet-Boxes and such things, so very often, that  
 a Man would imagine he intended by this to preserve  
 his People from the infection of Heresie, which he sup-  
 poses to be the raging Disease of the Times. And he  
 seems so mightily delighted with Ointments and Per-  
 fumes, that I wonder how he could endure the smell  
 of very many of his own Expressions. But still it  
 might have been expected, that one of such a large in-  
 vention, as he has approved himself to be, in his Fi-  
 ctions concerning us, should not have brought in the  
 same, or very like things, three or four times in one  
 Sermon. But 'tis an Accomplishment, it seems, that he  
 has.

I shall trouble you but with one more, and that is  
 his most excellent Faculty of sticking a Parenthesis into  
 a sentence, which I have given you one Instance of be-  
 fore; but he has a very great abundance of them. In  
 one place he gives the Pope a notable rub, and makes *pag. 30.*

shrewd Remarks upon the whole Catalogue of the Bishops of *Rome*; and all this within a *Parentthesis*, or two; which would have cost another Man many Volumes. Another time he writes Doctor *Wharaker's* life pretty particularly, and most of it is in one comprehensive *Parentthesis* again. At another place he has a Character of Bishop *Brownrig*, a witty saying of his about *Dubbing of Doctors*, an Apology for some that had taken that Degree by Mandate, and some other observables inclosed still within a *Parentthesis*. Sometimes he has I know not how many little young sucking ones, crept into the belly of one huge old over grown *Parentthesis*: And they make the poor thing strut out so, that it looks like a *spanish* Gennet that is big with Foal, by the Wind. And there is one of these which, I think, it had been more prudence to have left out; it has given occasion of enquiry into some things, where all the skill he has, and a little more, will scarce bring him off with a clear reputation. It is where he mentions *That sweet name and man of affection Love*, whose great love to me, says he, was matched with nothing more than my fidelity to him; and then comes in the daring *Parentthesis*, waddling along with another or two in its Womb (*and I would kiss even the feet (though else I perfectly despise the tongue) of Calumny; would they be, which yet they never durst be, the bearers to me of the least proof to the contrary.*) You may see that he talks here, as if he were in a maze, and almost bewildered in his own thoughts. But certainly this *Calumny* is a thing for which the Man has a very strange respect; for you know he is not wont to use so much courtship with other Folks. And, for ought I see, he must be contented to kiss even the feet of this dear Friend of his. For I have been told by some, that they cannot esteem it any great fidelity to *that*

*sweet*

*sweet name and man of affection*, not to have acquainted him, in due time, That upon earnest seeking of God, and diligently enquiring into his Will, he was convinced that the alterations of Civil Government are ordered by, and founded upon the wise and righteous Providence of God, who removeth Kings, and setteth up Rulers for the Kingdoms of Men, and giveth them to whomsoever he will; but notwithstanding these great discoveries, to let him dye in such a Cause, and such an opposing of the Government set up by the Sovereign Lord of Heaven and Earth, as none could have peace, either in acting or suffering for; as the Petitioners own expressions are. He must therefore either shew this concealing of his opinion to be *fidelity*; or else *kiss even the feet of Calumny*, which he seems as ready to do, as any Man whatsoever. But by this his ordinary way of a most tedious Parenthesis, if I had no other arguments for it, I should guess Mr. *Jenkyn* to be a Man of something a warm and unsettled head: he does so often start, and so eagerly pursue so many conceits, so very little or nothing to the purpose; which is another most rare Accomplishment, for which we do not envy him at all. But these empty and unaccomplished Predicants, who must never think to attain to those wonderful perfections, which he has been a great while Master of, they do most feloniously preach the Sermons of their Non-Conforming Predecessors. And I wish heartily they could be perswaded to preach none else; for then sure we should not be pestered with any more of their Heretical Notions. But alackaday! 'tis a hard case, that he should tell them of this. He knew well enough, I suppose, that they were able to make no Sermons of their own, especially such as his are: No, scarce though they should bear out that little brain that they have. And what should they do then?

then? but like other *Hetting* blades, go a padding upon the High-way; and when they are come to a convenient stand, out with the Prospective-glass, and as soon as they ken one of their *Non-Conforming Predecessors* jogging along in the bottom, they put Spurs to their Horses, and up they come with him, and when they have coasted about him once or twice, and take him to be a Prize, they clap a Pistol to his breast, and bid him deliver, or he's a dead Man. Come, come, Sir, never parley for the matter. 'Tis Sermons we want, and Sermons we know you have good store. Come, come, Sir, quickly. Upon the present terrour, which was enough to have made the stout Mr. *Jenkyn* to have yielded, the good Man alights with a sorrowful heart, and as soon as he is down, these desperate Fellows slip his Bridle, and cut his Girths, and whip off the Portmantle, and away they ride with it; and 'tis not unlikely but some body may know at what Ale-house it was they divided this most rich booty that fell thus unluckily into their hands. The Robbery might be committed betwixt Sun and Sun, but I fear the whole Hundred will never be able to repair the loss. But who should this be, I wonder, to whom this great misfortune happened? I do begin to suspect that it was e'en Mr. *Jenkyn* himself, and that by an ancient Proverb that he hath hedged in with the Notes of a Parenthesis; (*though losers may have leave to speak*) it should seem then that he that spoke this, was the Loser. And if it were so, I admire no longer at the excessive passion he is in: such an unhappiness as this is not to be endured by a Man of an ordinary patience. And I am half afraid these waggish Cutters might strap him over the shoulders too, or offer him some other great indignity, he seems to be so very highly displeased. But what if there never were any such Assault upon his person,

person, as is pretended; but only that some of these empty, and unaccomplished Predicants had been dabbling in the same Authors, and had chanced to make some of the very same Observations that he had done before? For I have heard that there is a certain Man, who, meeting with an old *Conforming Predecessor* of his that had written upon *Peter*, has taken the boldness to cull out some of the finest Slips, and Flowers he could find in him, and has most dextrously transplanted them into that which he calls his own Exposition upon *Jude*. As for Example,

A Commentary on the Second Epistle of S. Peter, by Thomas Adams, London, 1633.

The Devils are bound like Mad-men, and Bann-dogs, in Chains of eternal darkness; they must endure what they cannot endure. p. 519.

There is nothing can defend, where his Justice will strike, and there is nothing can offend, where his Goodness will preserve. p. 600.

Greatness of sin will shake the Foundations of

An Exposition of the Epistle of Jude, &c. by William Jenkyn. First Part. Quarto. London, 1652.

In these the Devils are bound like Mad-men, and Bann-dogs; they must endure what they cannot endure. p. 493.

There is nothing can defend, where God's Justice will strike, as there is nothing can offend, where his Goodness will preserve. p. 557.

Greatness of sin will shake the Foundations of the

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Mr. Jenkyn.

*the greatest Cities, though  
their heads stood among  
the Clouds, and lay their  
honour in the Dust. ibid.*

*the greatest Cities upon  
Earth, if their heads stood  
among the Stars, iniqui-  
ty will bring them down  
into the Dust. ibid. & p.  
558.*

*In vain we build unless  
the Lord lay the first stone,  
or plant unless he say let it  
grow; blessed is the City  
whose Gates God barreth  
up with his Power, and  
openeth again with his  
Mercy. ibid.*

*In vain do we build un-  
less God lay the first stone,  
or plant unless he say let it  
grow; blessed is the City  
whose Gates God barreth  
up with his Power, and  
openeth again with his  
Mercy. ibid.*

*Where is no want is  
much wantonnefs. p. 601.*

*Commonly where there is  
no want, there is much  
wantonness. p. 555.*

*Cyrus would not suffer  
his Persians to change a  
barren soil for a fruitful,  
because dainty habitations  
make dainty inhabitants.  
ibid.*

*Cyrus they say would  
not suffer his Persians to  
change a barren soil for a  
fruitful, because dainty  
habitations make dainty  
inhabitants. p. 556.*

*Where can we look that  
the rankness of the soil  
hath not betray'd it self  
into the rankness of the  
sin? p. 602.*

*The rankness of the soil  
occasions much rankness in  
sin. p. 555.*



Mr. Adams.

Mr. Jenkyn.

Men have natural inclinations according to the Genius of their Country, and it's rare to find Gods Piety where is Gods Plenty. In a scantiness the things themselves do stint and restrain our appetites; but where is abundance, and the measure is left to our own discretion, our discretion is too often deceived. Islands are the richest soils, therefore Islanders are held the most riotous People. We lye at the Dugs of a most fruitful Mother, repose our selves in her indulgent bosom; we live in as dangerous a place for prosperity as Sodom; and as the fattest Earth is most slippery for footing, we had need of special Grace at every turn, and urgent cause to pray for that Grace, that in the midst of all abundance we may not want temperance. *ibid.*

Therefore God destroyed all the Sodomites; the

Men have natural inclinations according to the Genius of their Country, and it's rare to see Religion flourish in a rich soil. In the scantiness of earthly enjoyments, want restrains and stints our appetites, but where there is abundance, and the measure is left to our own discretion, we seldom know what moderation means. Islands are held the richest soils, and Islanders are held the most riotous People. We in this City lye in the bosom and at the Dugs of an indulgent Mother; we live in as dangerous a place for prosperity as Sodom; and as the fattest Earth is most slippery for footing, we had need of special Grace at every turn, and of that watchfulness whereby in the midst of abundance we may not want temperance. p. 556.

The universality of Sodom's ruine followed the  
G commu-

Mr. Adams.

Mr. Jenkyn.

*community of their sin preceded the universality of their ruine; of his Church the Lord always leaves a number: Except the Lord had left us a seed, we should have been as Sodom, and like unto Gomorrha. p. 601.*

*From this observe the fit proportion of the punishment to the sin. They sinned against the rule of Nature, and they perish against the course of Nature; they had conjured up Hell to Earth, and God sent Hell out of Heaven; they burnt with the fire of lust, and were consumed with the fire of vengeance; there was a loathsomeness in their wickedness, and there was the stink of brimstone in their confusion. p. 611.*

*They (the Devils) are now suffered to tempt men, which is a pleasure to their malice, thinking them-*

*community of its sin: the Church of God is never destroyed utterly, but in it he always leaves a number: Except the Lord had left us a seed, we should have been as Sodom, and like unto Gomorrha. p. 560.*

*God often proportions the punishment to the sin; Sodom's sin was against the light of Nature, and use, their punishment against the course of Nature; they fetch'd up Hell to Earth, and God sent Hell out of Heaven; their sin was a flame of lust, and their punishment a flame of fire; their sin was filthy, not without abominating it to be named; their punishment as by fire so by brimstone was so unsavoury to the smell, as not to be endured. p. 596, 597.*

*They now deem it some lessening to their torment to be suffered to tempt men to sin; they think themselves*

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selves by this means somewhat revenged upon God; as he that defaces the Picture of his Enemy when he cannot come at his person, eases his spleen a little; so the Dog gnaws the stone, that cannot reach the thrower. Now they are suffered to wander abroad, then they shall be confined to their Prison; now they contain their Hell, then their Hell shall contain them. p. 528.

They think him theirs, we think him ours, his own conscience finds him neither, speaking of a Neuter in Religion. p. 393.

That one man should rule millions, restrain, constrain, correct, command, how could it be, but that God himself hath imprinted the characters of a Divinity in him? but that there is a divine constitution in a humane person? It

selves hereby somewhat revenged upon God; as he that defaces the Picture of his Enemy, when he cannot come at his Person, eases his spleen a little; or as the Dog somewhat breaks his rage by gnawing the stone, when he cannot reach the thrower. Now they walk abroad as it were with their Keeper, but then they shall be closely confined yea dungeoned; now they contain their Hell, but then their Hell shall contain them. p. 516, 517.

They on that side think him theirs, we on this side think him ours, his own conscience thinks him neither. p. 386.

That one should keep millions of men in order, restrain, constrain, correct, command, how could it be, but that God himself hath imprinted the characters of Divinity upon him, and but that there is a divine constitution in a humane

Mr. Adams.

Mr. Jenkyn.

*is thou O Lord subduest  
my people under me, saith  
David. p. 755.*

*Government is the life,  
breath, which so many  
thousand Creatures draw.*

*Nature dictates to man  
to seek a Ruler ; we may  
say of all other Creatures,  
Nascuntur Artifices, they  
are born their Crafts-ma-  
sters, they came in appar-  
relled, and armed, they  
are their own Cooks, Phi-  
sicians, Builders : But Man  
came in without rag to his  
back, or a dinner to his  
belly.*

*Bloody men who fear not  
Hell so much as the Hal-  
ter ; like beasts, they are  
more afraid of the flash  
of powder than of the bul-  
let.*

*Else robbery were Law,  
and men like Dogs would  
try all Right by their teeth.  
p. 756.*

*person ? It is thou O Lord  
subduest the people under  
me, saith David. p. 633.*

*Dominion is the breath  
which so many thousand  
Creatures draw.*

*There is no Creature which  
so much wants a Ruler as  
Man : We may say of all  
other Creatures, Nascun-  
tur Artifices, they are born  
Crafts-masters, they are  
apparrelled, and armed by  
Nature, they are their own  
Cooks, Physicians, Build-  
ers ; onely Man came in  
without strength, weapon,  
cloth or skill.*

*Violent and blood-thir-  
sty men fear not Hell so  
much as the Halter ; like  
beasts, they are more afraid  
of the flash of powder than  
of the bullet.*

*Without Magistrates rob-  
bery would be a Law, and  
men like Dogs would try  
all Right by their teeth.  
p. 632.*

*Scandals*

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Mr. Jenkyn.

*Scandals of Great Men have seldom any Fathers; they kill and make no report.* p. 820.

*Let such be preferred not as would have places, but such as places would have. The Olives, Vines and Fig-trees refuse their honour: Brambles will catch hold on the sleeve for preferment.* p. 824.

*He forgets what he hath been, understands not what he is, and knows not what he will be.* p. 781.

*His heart is but an Inn, and all his thoughts travellers: If they lodge for a night they are gone in the morning, and leave him without taking leave of him. They are wax, ready tempered, that soon taketh a new impression. A Pluralist in Religion is indeed a Neutralist. The Moon*

*Second Part; 4<sup>to</sup> London, 1654.*  
*Scandals of Governors have seldom any Fathers; they kill and make no report.* p. 5.

*Such should be preferred, not as would have places, but such as places would have. Olives, Vines, Fig-trees refuse their honour: Brambles catch hold on preferment.* p. 10.

*The unconstant forget what they have been, understand not what they are, and know not what they shall be.*

*Their heads are like Inns, and their Opinions like Travellers, which oft lodge but one night in them. Like wax they take any new impression. It's hard to say whether they are Pluralists or Neutralists in Religion; and as hard to please them in any Opinion, as to make a Coat of Spake*

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spake to her Mother to get her a Coat made, but no Taylor could fit her. p. 982.

He is a malicious Tenant, that perceiving his Term almost expired, doth what he can to ruine the House. A bloody Tyrant, that daily suspecting the loss of his Usurped Sovereignty makes havock among his Subjects. 1145.

that should constantly fit the Moon. p. 304.

The Devil like a malicious Tenant, who perceiving that his Term is almost expired, doth what he can to ruine the house: Or like a bloody Tyrant, who suspecting the loss of his Usurped Sovereignty, makes havock among his Subjects. p. 564.

You may see by this taste how much this Gentleman is obliged to his Neighbours for very many of his quaint sayings. Sometimes he transcribes them word for word, sometimes with very little alteration; but he is sure never to miss of the Conceit. You must not think that I have read over and compared both the Books to make these Observations: they are such as came to hand almost by chance. If I should be more diligent, I believe I might easily make very large Collections of the same kind; but by these few I have given you, you may judge how fit this Man was to accuse others for Preaching of other Mens Sermons: But I hope he cannot charge us for having the impudence to Print them afterwards under our own Names. But though he be as guilty as any Man of what he would fain affix upon us, yet I would desire him to name the persons who have been taken flitting as well as himself; and if there be no other punishment that can be inflicted, let them suffer the shame of it,



it, and be publicly convinced that they are as very Plagiaries as He. But I would advise Mr. *Jenkin*, for his own credit, not to talk any more of any ones *Preaching* or *Printing* of other Mens Works; unless he intends to Monopolize them all for his own use; and can procure a Patent for the whole Trade of Old Sermons. For what he speaks concerning any that *reproach the persons of their Non-Conforming Predecessors*; I suppose he will be silent in this for the time to come; for if any affront has been offered in that kind, he has now revenged himself to the full, and may rest satisfied without any disparagement to a Man of Honour. What he adds of our *deriding repetition of Sermons* is nothing else but another popular device to make us odious; and can deserve no farther Answer. I shall mention but one thing more, for which he accuses us; and that is where he tells us, that the Doctor *was industrious and indefatigable in his Calling*; and to make this appear so much the more he complains, that *We are fallen into times of as much sensuality in practice, as of Hereticalness in judgement. Between the Play-houses, and the Coffee-Houses, the Tavern, and other places of sensual delight, people lose that time which can never be regained. Some are noted to make the time of their Morning-draughts to last from seven or eight, to one or two in the Afternoon.* You see in what general terms his Accusation runs, as his usual manner is; some of it may be understood of such lewd places, as this modest Man did not think fit expressly to name; and all of it may be fixt any where, as his Reader pleases to make the Application. And any one might be ready to imagine that he intended the same *Uncatechized Upstarts*, upon whom he had spent so much of his passion before; and it being his design in this place to commend the

Doctor

Doctor for a very studious Man; it was most proper  
 to compare him with those that were of something  
 a like employment, and who ought to have used as  
 great a diligence in the same kind: But notwith-  
 standing these probabilities, I had not insisted on these  
 passages, if I had not been confirmed in my Opinion,  
 that they must be meant of us, by some Notes that I  
 have seen, that were taken from his mouth; though  
 he thought good to suppress them in the Printed Co-  
 pies: But in that Manuscript I find these words, *Oh!*  
*what were they to this blessed Saint, in comparison of*  
*Abilities, but a company of Pygmies and Dwarfs to*  
*this Eminent Servant of Christ, that was taller by the*  
*head and shoulders in Learning, and all points of Di-*  
*vinity than these ever yet, or are like to arrive to, un-*  
*less they study more at home, and less in the Tavern?*  
 Now here, at least, it is evident enough whom he  
 drives at: But for all this, I hope there may be some  
 of those *pittisfull Novices*, as he is there pleased to call  
 us, that, upon occasion, may be able to give as good  
 an account of their Studies as this Learned Man,  
 though possibly they have not thumbed *Adams upon*  
*Peter*, nor made him so much their own, as he has  
 done. But why does he accuse any for studying at  
 the Tavern? I wish he could be prevailed with, to do  
 it at any place, and to lay aside his *multiplied avoca-*  
*tions*, and betake himself to his Book at last. And a  
 man would judge too, by some expressions that are to  
 be met with in those Notes, I told you of, that this  
 severe man was no such enemy to the Tavern himself;  
 for there he says, That *God gave him (the Doctor) a*  
*rare faculty, and admirable abilities to broach with*  
*his tongue, that which he had tunnd in his study.* 'Tis  
 plain that these Metaphors were borrowed from the  
 Cellar, and they shew that he understands a Hogshhead  
 of

of Wine, as well as another; and, if his usual indiscretion were not sufficient to suggest Trifles enough to his roving fancy, it might be thought that he had taken a Cup too much, when he penned this strange rambling Discourse. But still I would desire to know in particular, who they are that use to make such mighty tedious *mornings-draughts*: I believe he will discover them, and the *Hereticks* together.

It is not improbable but that amongst eight or ten thousand men or more, an envious eye may be able to discern some few persons whose lives may not be altogether so blameless, as I wish they were. And if every City and Town in the Nation were furnished with such an excellent Historical Cobler, as that of *Gloucester* once enjoyed, 'tis likely we might have as pleasant, and as credible Legends of debauched Conformists, as the Fryars were wont to write of the Lives of their Saints. And if our Translators were such very Knaves, and were as well skilled in making of scurrilous Pamphlets, as they are at clouting of Shoes, they might chance to stick some of their Wax upon the short Cloak, and make a most foul spot upon it. For I doubt there was scarce ever any great number of men so far beyond the reach of Detraction, but that if their Adversaries were as diligent, as some have been, in gathering all manner of flying Reports, never examining whether true, or false, they might be traduced upon as probable grounds, and set forth in as bad Colours, as the very worst of the Conformable Clergy. But I admire that when that famous Chronicler, I named but now, was dead and gone, there should be none so fit to succeed in his place, as this learned man. It had certainly been a far more honest and honourable Employment for him to have taken up the other part of his Trade, and to have packed up his Auls, and

hired a Stall, and set himself bodily to vamping of Boots. And I think that here at least he might have done pretty well: for it is observed, you know, that he has a great knack at tacking of several pieces together, and he can most cunningly underlay *the insufficiency of his dwarfish endeavours*, and set them upright by stitching in the shreds, nay many times whole soles, of other mens Labours. But I leave him under a Bulk whetting his crooked Knife, and hammering and thumping his old Hides.

And I must tell you seriously, that upon the most impartial observation I could ever make, and the best information that I could procure, I cannot find but that the generality of the present Clergy of *England* are Men of known and approved sobriety, and of a blameless and inoffensive Conversation: though this pragmatical Man, and some others as charitable as he, have attempted to persuade the World, that they are a company of dissolute and licentious Livers. And, if there be indeed any such amongst them, we are heartily grieved, and desire that neither He, nor any of his Party would rejoice at it: for we know that it is the only thing that can effectually ruine this Church. For that is a Body of so firm a Constitution, and so excellently temper'd, and so well shaped, and of so clear a strength and vigour in all its Limbs, that no outward Force is able to injure it: nothing but some inward corruption and decay in the vital parts that can possibly bring it to the ground. And such a looseness, and debauchery in the Ministers of it, as is pretended, is enough alone to do that, which hitherto, God be praised, all the malice and subtle machinations of those of *Rome*, and the unadvised perverseness of some others, have attempted without any great success. And if there be any such vicious persons amongst us, they owe their increase and

impunity to nothing more, than the untameable obstinacy of those that have weakened the hands of all Discipline, and made but a mock of Ecclesiastical Censures. But still, as bad as the case is, if Mr. *Jenkyn*, or any of his Friends, instead of reviling, will be pleased to prosecute these scandalous Men, if they know of any, in a legal way, not out of any ill-will, but in a real zeal to the honour of Christianity; they shall not fail to have them punished by Suspension or Deprivation, or in such a manner as the nature of their Crime requires. And what is there more that can be desired? And if they shall refuse to do this, now they are minded of it, they must give us leave to suspect that it may not be so much the Reformation, as the Destruction of the Church, which they aim at, in these unreasonable Complaints against the *Taverns*, and *Mornings-draughts*.

And now upon a review of the whole Charge, I find these few things that seem necessary to be demanded of this Confident Man. And one is, How he came to such a particular knowledge of these matters for which he accuses us? A Man would think that he had been a constant frequenter of our Assemblies; and that he had heard most of the Sermons that ever we made. But since he neither can, nor will pretend this, he must receive his information from the report of others; and all wise and good Men know what faithful relations that uses to make in such cases. And then I would beg him to tell me, how much skill a Man must have in *casuistical Divinity*, before he can satisfy his Conscience in the open defamation of a whole Order of Men, upon no better evidence than a few popular stories, and the impertinent tattle of the People? Another thing which I would be gladly resolved in, is, Whether he means all, or only some of the Clergy, when he most civilly



calls them a *Company of Uncatechised Upstarts, &c?* If he means all; it will be no hard matter to convince him of the folly and maliciousness of such a base and unworthy Slander: If he intends but some; then why does he not acquaint us who they are? Why has he drawn up his Accusation in such general terms? Why does he not limit it to those it concerns? Why has he not any the least exception in all his vehement Investive? Why does he not put in so much as one single word at any place, to distinguish the innocent, from those that he would have us suppose to be guilty of *Heretical Notions, &c?* Once more, and I shall trouble him no farther; granting all he says to be true, (which would be a great courtesie) yet what good and honest end or design could he propose to himself in preaching and publishing of these things? Did they tend so very much to the edification of *Doctor Seaman's Flock*, and those of his *own* that were there? Was the World grown so unsufferably charitable, that they must needs be stirred up to those admirable *Accomplishments* of hatred and contempt? Was it so extremely necessary, that they should be instructed, by such an eminent example, to vilifie their Brethren in a godly manner? 'Tis not easie to conjecture what other occasion there could be for all the bitterness that has been expressed by this Man. If he had any better end for which he reviled us, let him tell us what it was; but if it were only to make the People hate us, which is all that yet appears, then you may plainly perceive what a *profound Casuist* he is, and how little *ease he gives to practice*.

I have considered all the particulars that Mr. *Jenkin* has been pleased to object against us in this Sermon, and given such Answers to the most material, at least, as I hope may be sufficient to stop the mouths of malicious

Men,



Men, till he afford us some substantial proof of what he has said; and then, if I find his Arguments convincing, I shall be content to be of his opinion. In the mean time I have met with something which I would commend to his serious consideration; and it may be he may think it worth a few thoughts; for it is his own: as I find it in a Latine Sermon of his; and though I do not greatly admire the cleanness of the stile, yet because it is so proper for his present use, I shall transcribe the whole passage as it lyes there.

Concio Latinè habita, &c. Apr. 26. 1659. Authore  
Gulielmo Jenkyn, &c. p. 41, 42. sect. 16.

3. Tertiò, *Gloriam ne queramus injustè, ut molesto siquidem labore illam sibiipsis aucupantur nonnulli, ita & injusto molimine, eam ab aliis suffurantur plurimi. At quanam ineptior iniquitas, quàm proximum honore suo spoliare terrestri & caduco, & à perenni illo, & cælesti teipsum deturbare? Injuriam prorsus insulsam gloriam illam eripimus fragilem, quam nullus unquam retinuit, & solidam illam rejicimus, quam nullus unquam amisit. Quid si primatum inter homines obtineas, dum ipsius Diaboli, naturam ejus noménq; referendo (quod obrectatori evenit) primogenitus evadas? Quid deniq; vel laudis, vel lucri reportamus, dum & nostram conscientiam, & alterius famam simul conspurcemus, ejusq; nomen arrodendo, Diaboli dentium suppleamus vices? Nec tamen desunt plurimi, qui ut sibiipsis structuram gloriæ ex aliorum labefactæ famæ ruinis erigant, vel ingentia in illos cudent, & confingunt crimina, vel eorum negant, nigrant aut saltem negligunt merita. Hosce quid si laniorum canibus conferamus,*

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*feramus, qui bestia mactata partes, præstantiores nempe & vendibiles, penitus intactas relinquunt, at fætida interim & viliora ejus invadunt, & evolvunt exsapa. Nec ineptè profectò hujusce farina homunciones, ipsâ graviore gehennâ, quâ mali solummodo cruciantur, censeri solent, dum bonos æquè ac malos eorum invidia vexat censura, quæ semper fulminat, quos fama celebrior tonuit. In æternum itaq; exulent sugillationes istæ, si Christianis aliis, Christi profectò ministris, indignissima. Siccine, fratres charissimi, vel Christum discimus, vel docemus Christianos? Siccine à magistro nostro, & maximo & mitissimo sumus edocti? Hæcine convicia inter ejus scholæ præcepta, an è Satanæ pharetrâ spicula potius deprompta ducimus? Deponamus, fratres, aut ministrorum nomina, aut saltem obtreçtatorum Ingenia; sed me reprimò. Gloriam ne queramus injustè.*

I have written this out at large, that if you should chance to make these Papers publick, Mr. *Jenkyn* may read it, and see how he likes it now; for I doubt he has never a Copy of that Sermon left; or else he has forgot it, as he had done his Catechism before. You see the passage is pretty remarkable, and something long, I need not translate it all. But it seems to be a kind of a severe declamation against *Detraçtors*; and he gives them a great many ill-words, as his manner is, and as they very well deserve. He says they resemble the *Name and Nature*, and that they are the *first-born of the Devil*; he compares them to *Butchers Dogs*, and tells us that they are worse than Hell it self; he expostulates most vehemently with them, and intimates how unworthy their practices are for all *Christians*, especially *Ministers*. I will not treat him with his own expressions;

pressions; but only desire him to examine himself impartially, and try whether his Conscience does wholly excuse him of this hateful sin; and whether he do not *deny, blacken, or at least neglect the merits* of others, and *forge and feign* most heinous Crimes against them, which he cannot prove them to be guilty of. And if he do; he is then bound to retract that old Latine one, or else this late English Sermon he has made. One of these in all Reason and Justice ought to be done; but I leave him perfectly at his own liberty to chuse which he pleases.

I have now done with him; and as for those honourable names of *Uncatechised Upstarts, malapert, saucy, and the like*; I shall not urge him to give any farther account; but shall look upon them only as tokens of his great modesty, and the kindness he has for us, and the natural effects of a more than ordinary civil breeding. But where he charges us with any thing that may seem any way material, as *Latitudinarianism that gives too much ease to Practice, Mornings-draughts that last from seven or eight, to one or two in the Afternoon, Preaching the Sermons of our Non-Conforming Predecessors, and above all, confidently venting of Heretical Notions*; these are things that deserve to be farther enquired into; and I must here challenge him, and all the world, either to forbear the spreading abroad such groundless, and uncharitable rumours, and so make amends for the injury already done, by publicly declaring their mistake, and asking pardon of those whom they have most unjustly traduced; or else to make good the Accusation by sufficient proofs, not in general terms only, as has been hitherto most maliciously done, and whereby the innocent may suffer as well as the guilty; but to tell us openly who the persons are, and what the particular faults are, whereof they

they impeach them. If he or any Man will do this, we shall look upon him as a generous Adversary; or rather as a Friend. And if Mr. *Jenkyn* will please to undertake it, he shall have the hearty thanks of a great many; and, if the Ceremony be not too Popish, we shall *kiss even his feet*, with as low a reverence, as ever he did those of *Calumny* in all his life, not excepting the time when he set himself to writing this *Funeral Sermon*. And in this humble posture I take my leave of this Great Man.

And now, Sir, you might hope to have seen an end of the trouble I give you; and so you had, but that I have met with another Sermon preached before his Majesty; which some would perswade us is enough to justify all Mr. *Jenkyn* has said. However it has served to increase the cry; and now we are told that they are not only our Dissenting Brethren, but some that seem the most zealous Friends of the Church of *England*, that have taxed us for maintaining the most dangerous Heresies. And this has made many inclinable to think that possibly there may be some just occasion for it, when Men of such different Judgments shall join in the same Accusation against us. I think it necessary therefore to make some short Reply to this Gentleman as well as the other. It must be confessed that he hath shewed himself a Person of the far greater civility of the two, and that he hath none of those sordid and Borish Expressions, which is the best Language the other can allow us: But that his style is much more neat, and clean, smooth and easie, and such as being pronounced with a becoming Grace, (as he knows, as well as any Man, how to do it) I do not question but that it might give a very great present satisfaction to that most Illustrious and Royal Audience, where he had the honour  
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first to deliver it. But when his Majesty was pleased to command it to the Press, it cannot be imagined that a Prince of so much Candour, and Goodness, and Justice, did intend by that act to give the least countenance to any thing in that Discourse, that might reflect unhandsonly upon any of his Clergy. But only when that Gentleman had taken the boldness to discover some suspicions of his own before his Majesty; His Majesty was then most graciously pleased to order them to be published; that any that might otherwise suffer under those imputations, might have free liberty to defend themselves before the World.

I shall therefore make a little use of the freedom which may be reasonably supposed to be granted to us all, by briefly examining a passage or two. And one of them is to be found under that head, where he tells us, that *An Ambassador is presumed to be one of more* Pag. 10.  
*than common Prudence, Sagacity, and Judgment.* And then after a while, speaking of Christs Ambassadors, he acquaints us, that *They should not handle professed Christians (though never so carnal) as Origen, Justin Martyr, or Tertullian did rank Heathen; nor lay out all* Pag. 11.  
*their pains and Oyl about the first Elements, though it be to demonstrate our Religion to be the best of all others, and most perfective of Humane Nature.* This he conceives not to be *Prudence*; and I, for my part, am perfectly of his mind. But then I believe he does scarce know one Man that is at all concerned in this grave rebuke; for who is there that *lays out All his Pains and Oyl about the first Elements*? And some of it, I think, they may deserve. For it is not only *Prudent*, but *Necessary*, that the People should be told and made to know the great Excellency of Christianity, and the most solid and undeniable Evidences upon which we have received it. For, if they do not com-  

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petently understand these things; they can neither praise God for the great blessing of the Gospel of his Grace; nor are they like to continue constant in the Exercise and Profession of our Holy Religion, if they be not taught how far it excels all others, and what solid Foundations it is built upon.

But what an easie matter is it to question the *Prudence* of the very best of any Man's actions? If I were desirous to find fault with this Sermon, the first thing I would do, should be to say that it was not *Prudently* written; that it argued not *a more than common Sagacity and Judgment*, to join with the adverse Party in accusing his Brethren, and to put Arms into their hands, when there are so many Enemies, of several sorts, that wait but an opportunity to ruine the Church. Others might be apt to pretend, that in this Discourse concerning *Ambassadors*, his design was either to shew his own skill in the Mysteries of State, or to advise his Majesty, how those he employed abroad ought to be qualified, or to tell those Reverend Persons, that might chance to hear him, what subjects were most proper to be treated of, or to remind the rest of his Auditors when their Preachers were to be blamed: And they might be like enough to say, that it was altogether as *Prudently* done, to shew an ordinary Congregation the true grounds of their Belief; as for any one to vaunt himself for being a great Politician, or to teach his Majesty how to chuse his Foreign Ministers, or to instruct the Clergy how to Preach, or to acquaint the People how to pick quarrels with their spiritual Guides. As for that particular with which he seems not to be satisfied, I have heard many as good, weighty, and solid Discourses upon it, as this of his is; but I never knew any Man that was wont to preach of nothing else. Or if there be any such, as this reproof  
that



that is given them seems to imply, I think it may be altogether as *Prudent*, and to as good purpose to be continually magnifying of our Religion; as to be frequently sowing of groundless jealousies in the Minds of Men, to the great scandal and dishonour of our Christian Profession.

The other place that I shall take notice of is, where he says he *cannot but animadvert a while upon those* Pag. 24. *false Apostles, and deceitful Workers, who instead of building, are ever pecking at the Foundation of our Faith, with their Axes and Hammers, in great Blasphemies, and lesser Criticisms, to change the old sound word of Reconciliation, for new Ideas, and devices of their own, and other mens brains.* I am not able to conceive whom he describes by this Character he gives. But he goes on; *That would supplant Christian Religion with Natural Theologie.* And who these should be too, I cannot conjecture. There is undoubtedly a Reverence of our Maker, that is required by those Principles and common Notions that are imprinted upon our Souls. And we are no more absolved from the obligation that lyes upon us to worship him on this account, than we are from Justice, and Temperance, or any other Duty which the same Law of Nature does most strictly enjoin. And I do not apprehend how this should be so much a *supplanting*, as a confirmation of the *Christian Religion*; when it shall be made appear to be extremely consonant, and agreeable to the Dictates of our own minds; and that in very many Instances of our obedience to Almighty God we have a double tye by which we are bound; that of Nature, and that of his written, and most Holy Word.

But it follows; *And turn the Grace of God into a wanton Notion of Morality.* I know of no Offenders in this kind. But there are many Duties of the Gospel

which may methinks, without any scandal, be called moral Virtues, in respect of the matter of them; and Graces, with reference to the Divine Power, by which we are enabled to perform them. And this I take to be as much as any Man amongst us will contend for. But let Men call things by what Names they please, if they be but conscientious to practise as they should, I shall move no controverſie about a word.

But he proceeds to the heaviest part of the charge: *Pag. 25. That impiously deny both the Lord that bought them, and his Holy Spirit, that should seal them to the day of Redemption.* This is as much as can be said, unless he will accuse us of professed Atheism. And if he know of any such as he mentions, let him discover them, let them be openly branded for the worst of Hereticks, and let them suffer the utmost rigour and severity of the Law: But if he be not able to convince us of the truth of what he has said, how will he answer it to his own Conscience; and what Recompence will he make to the Church of God, that has been highly scandalized by this bold affront that he has offered unto it?

But let us see how he goes on; *Making Reason, Reason, Reason, their only Trinity:* This is as much as to say, that they are *Socinians*, and utterly deny the Doctrine of the blessed Trinity. This is a thing that I have spoken of before, and I need say no more of it here. But what if I should say that some Men make *Applause, Applause, Applause, their only Trinity:* there are more, I fear, that would be found guilty of this error, than of the other; and it is not *Reason*, but a vain-glorious humour, and a desire of being admired, that is wont to destroy Mens Principles, and to incline them to *Heretical* Opinions. All considerative Men of all Perswasions do grant us a sober use of our *Reason* in matters

matters of Religion; but I have not been acquainted with any that do Idolize and adore it in such a manner as is pretended. I have yet heard of none in this Church, who do not firmly believe that it is necessary to have our Understandings illuminated by Divine Revelation, and to have all our Faculties strengthened by the efficacious Assistances of the Holy Ghost. Which is far enough sure from *preaching up Natural and Moral Religion, without the Grace of God, and Faith in Christ*; as this Gentleman tells us they do.

After this, amongst other things, he has a good saying of *Socrates*; and he might have gathered a great many of other Mens to the same purpose; but then he brings in his cutting *Epiphonema*; *so far do they outstrip a very Heathen, that teach--- a good life will carry men to Heaven, though they be Jews, Turks, Antichristians, or never such damnable Hereticks in point of Faith.* This is strange Doctrine indeed, but the best of it is, I never knew any Man so bold that durst maintain it. Pag 26.

Then he tells us what need there is of a *Test* for such as these, and beseeches his Hearers to beware of them: *Ye shall know them by their Fruits, as He himself foretells you:* says he, *He does not mean the Fruits of their lives:* and then he seems to excuse them from notorious and scandalous sins, in a very charitable Parenthesis; and I am glad of this testimony he gives them, and think his authority good enough to oppose Mr. *Jenky* upon this occasion. *But the Fruits and Consequents of their Doctrine,* as he goes on. But for all this I am not fully satisfied, but that our Saviour might mean the *Fruits of their lives*, in that place which he alludes unto. For Mens Opinions are not so easily discerned; and when they are known, it is not every one that is so good a *Logician*, and so well versed in gathering of Consequences

quences as he is. But those that he has collected, I know not from whence, are dismal enough (one would think) to make themselves afraid, as Moses was of his own Rod turned into a Serpent. And 'tis strange too, that he is not afraid of his own Sermon, it looks so like such a Creature as that; not so much for the great Prudence and Subtilty of it, as for some other Serpentine qualities that it has. But let us hear these dreadful Consequents; they are, if you will believe him, such as these --- That there is no such thing as supernatural Grace, --- That Christ dyed in vain, --- That ye are yet in your sins, --- and every man must be his own Saviour, or he is damned for ever. Sure this Gentleman uses to be frighted with his own Dreams. Never did I hear of any such Consequents, or any Doctrine for which any amongst us could be reasonably suspected, from whence they could be possibly drawn, by any tolerable way of arguing. But however they have had this good effect upon him, that they have scared him into a fit of Devotion, and made him compose an occasional kind of *Letany*; wherein I do most heartily join with him; especially as to that which concerns

Page 27. *blackmouth'd Authors bearing date from Irenopolis; and that we may never live to see our Youth trained up in the Cracovian Catechism.*

There has been much whispering of late of strange Heresies that were creeping into the Church of England, and this Gentleman has been so free with us, as to acquaint the World, what some of them are. But I have often heard divers persons, that have suffered by these Reports, discourse publicly upon many of these suspected points; and, as I have had occasion, I have desired in private to know their Opinions, where they were like to deliver their minds with the greatest freedom; and I could never discern but that they were

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Orthodox, and sound, and no way repugnant to the Articles of Religion which we all own. But this notwithstanding, if this Gentleman, or any other, can detect these *Hereticks* that are said to lurk amongst us; it is most earnestly desired that they would do it speedily, before the Poyson spread too far: There is nothing that can do more service to the Church, or more right to many of our Brethren, who have been very much injured by these loose and general surmises. But it will not be enough to condemn any Man, without manifest and particular proofs. For it has been often known when a whole Town or Country has rung with a great noise of some very debauched, or, it may be, Heretical Persons, and they that have made the loudest Complaints, have been thereupon invited, and solicited to appear in Court, and bring in their Evidence against them, they have neglected to do it; and yet have murmured because the Offenders have escaped without a Censure. As if it could be expected that the Bishops, and others that have any Ecclesiastical Jurisdiction could be so unjust and unreasonable, as some have been, to pass sentence before the Parties could be heard, and when they have been accused by none but Common Fame. But if this Gentleman can bring any more credible Witness than that, for what he says, if the Hereticks be not punished, it will not be for want of Discipline, but by the neglect of him that refuses to Prosecute. And if he shall not think fit to do this; there is another thing which I hope he will not deny us; and that is, because I presume he has leisure, and learning enough for such a Work, I wish he would be perswaded to write a solid Treatise in confutation of those Errors, which he thinks have taken root amongst



amongst us. This in appearance is a better way to prevent their growth, than by buzzing of jealousies into Mens heads, which all the wit in his will never prove. But I leave him to consider of it.

And here, Sir, I cannot but reflect a little, with some trouble, upon the present unhappiness of this Church. If any of a Protestant Profession can be so foolish as to imagine it their interest to have it destroyed, we need not admire to see some of them busie in spreading abroad scandalous Reports of the Members of it. But when those that would be thought its greatest Friends, shall second these Men in their unjust imputations, it is difficult to conceive what honest design they can have. This is but to raise causeless suspicions, and consequently some kind of dislike one of another, and to sow the seeds of a growing Discord amongst our selves. And after all that can be pretended, it is but as if a Man should set fire to his House, as the best expedient to dislodge the Vermine that he fears may harbour in it. But the case is not so deplorable yet, that we should stand in need of such a desperate Cure. And I wish heartily that, for the future, our Brethren would be more cautious of speaking any thing that may have a worse effect than they intended: For our Church is established upon so good grounds, that in all probability it cannot be ruined, but by the Licentiousness, or Dissention of the Ministers of it; and I hope that the vigilancy and fatherly care of our Superiors will use means to suppress the one, and that the Prudence and Brotherly Love of the inferior Clergy will be sufficient to prevent the other.

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S I R,

I have here made a stop, and taken time to read over, and a little consider the Papers I send you. And upon the perusal of them, I could wish that this Defence had been undertaken by some other, that had been able to manage so good a Cause with greater skill than I have done. However I cannot find but that I have made such a Reply to all things that have been yet alledged against us, as may, I hope, give some satisfaction to all indifferent Persons, that we have been most unjustly accused. Some Passages there are, in that part especially that concerns Mr. *Jenky*n, which may seem a little too light; and I had been the first Man that had condemned them my self, but that I know that many of them may be excused, upon account of the plain and familiar stile that is most proper for a Letter to a Friend. And the Objections he has been pleased to make, and the manner of his urging them is so very ridiculous, and extravagant, that any Man may easily judge what kind of Answer was fittest for him. But still I have abstained from all scurrilous and reproachful Language; though after such affronts, and provocations as he has given us, it might have been something pardonable, if I had dealt with him with greater sharpness, than I have taken the liberty to use. I do not despise, and revile him in the same manner as he does us; I have not proposed him for an Example there; though I know not where to meet with a more complete one in that kind. Where I seem to slight him the most, it is only to shew that the most *Empty and Unaccomplished Predicants* are not to be *Held down* by any mans *malapert*

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*and saucy Ignorance.* And besides I take it to be the most just and natural Punishment for a haughty and insolent Man, to have his Plumes a little plucked; and it is the likeliest way to bring him to some degree of sobriety; when he shall perceive that all the world has not such a mighty opinion of him, as he has vainly entertained of himself. And therefore, though I know not how he may receive them, yet I assure you that the severest expression in these Sheets was intended in kindness to him: For I was willing, if it were possible, to have him brought to calm and moderate thoughts, by letting him see how easie it is to render the highest arrogance very contemptible.

It is to be admired what should make him so bold as he is; for any one may soon discover that he has nothing extraordinary in him, besides his wonderful Confidence, and the extremity of scorn with which he usually assaults, and thinks, it may be, to silence his Adversaries. But when he had used us with so much rudeness, he could not certainly expect to be very gently handled. He had made himself look as fiercely as he could, and thought, 'tis likely, that none of us would have been so hardy as to take such a Lyon by the Tooth; but he could not hope that we were all so very blind, as not to discern what Creature it was under that formidable Skin he had wrapped about him: He had roared so terribly at us, that he might think he had put us into such a fit of trembling, as was enough to shake the Pens out of our hands; but if we had but the courage to take them up again, he might well conceive, that we should not answer his loud noises, with nothing but soft and flattering words. And yet I have favoured him as much as I could; but I am afraid for  
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all this, that if he should think these Papers worth his notice, he would treat me very severely; for he that has boldness enough to defie a whole Order of Men, will scarce be inclinable to spare one of the most inconsiderable amongst them. But let him do as he pleases, if you shall judge that any thing I have said may serve to wipe off the scandal, and convince any part of the World, that we have been wrongfully accused of *Heresie*, &c. or if it may but put them upon enquiry to search out the truth; I have all I designed in this Undertaking, and am resolved to run the hazard of it, and shall be contented to bear as much contempt, as either his Answer, or his silence can cast upon me. But if he should think fit to make any Reply, I must still desire, that he would rail no more in general terms, but name the Persons, and produce his Evidences; otherwise all that he can say may be justly esteemed as idle, and impertinent, as any thing in all the Sermon that has occasioned this Debate.

Before I make an end, I shall just look back upon the principal part of the Charge that has been brought, and that is the most unreasonable clamour that has been made concerning *Heresie*; which is the only thing that did ingage me in the writing of this short Vindication. All, or most of those that pretend to suspect us for this, do openly dissent in some very material Instances; and we that are accused do professedly own the known Doctrine of the Church of *England*; so that a Man would wonder how either they can have the confidence to tax us, for what they are guilty of themselves; or that any should give the least credit to their most uncharitable suggestions, when they are so contrary to the many Subscriptions and Declarations which the Law

requires us to make. Are we indeed no better than a company of faithless perjured persons? Or can any man be supposed to be more intimately acquainted with our Opinions, than we our selves are? And how then can we be called *Hereticks*, when the Doctrine we profess is acknowledged to be Orthodox? Have they learned the Mystery of peeping into our breasts through *Momus* his Window? And have they discovered, by the help of that ingenious device, that our hearts and our tongues do not agree, and that our thoughts are directly opposite to what we have so often declared by our words?

It would be very hard to unriddle these things, but that it is commonly seen, that Men decide Controversies in Divinity, as they do other matters, not so much with their Understandings as their Passions. Upon the least difference that happens to arise, instead of debating the Question calmly, and weighing the Arguments on both sides without partiality, every one is passionately concerned for his own Notions, and they run presently into heats, and so every Probleme begets a Quarrel. Men are generally fond of their own Opinions, and love them dearly, whatever they be; and if any chance to dissent from them in the smallest punctilio, they are jealous that their judgments are despised, and think themselves affronted by the contrary perswasion, and so they grow angry and impatient, and then the next thing is, they fall immediately to calling of names; and the ruder sort use the grossest language without any scruple; and those that have had any thing a civil Education reproach their Adversaries with as much bitterness, though their expressions be more Gentle: But it is the same spirit and temper of mind that acts them both, when the one reviles you in  
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the bluntest manner, and the other rails with something a better grace. And if the thing they contend about be a matter of Doctrine, they cannot use any more moderation, than they are wont to do in other cases; and then because that *Heretick* is the worst word that can be found upon this occasion, they catch up that, and bestow it confidently upon the Dissenting Parties; and let them hold and profess what they will, there is no help for it, they must be *Hereticks*; nay, it may be, *Arrians*, *Pelagians*, *Socinians*, or whatever these hasty Gentlemen please to call them; though they do abhor the Positions of those men with all their hearts.

And this violent and clamorous humour has gotten the more credit in the world, in that it has been usually coloured over with the specious title of zeal for the Truth; for this puts a gloss upon it, and gives it a kind of false luster, which recommends it extremely to the more ignorant part of the People, who think always that he disputes the best that talks the loudest; and they take him to be the most affectionate lover of Piety, that discourses with the most vehemency about it; when possibly this stretching of his Lungs, and great earnestness which he uses, may proceed from nothing else but the natural heat of his Constitution, or his private interest, or a vain-glorious desire of baffling his Antagonist. However, by this means he often passes with the multitude, for a very Learned and Godly Man; when he that guides his words with more discretion, and understands the Genius of Christianity better, than to suffer himself to be transported beyond what becomes his Profession, shall be condemned for a Person of weak Parts, and accused for Coldness and Indifferency in the things of Religion.

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The intent of this short Digression was only to shew that it is nothing but the Passion of the Opponents, that has made the name of *Heretick* so very common as it is; for it is grown no more now than an ordinary term of Reproach for every angry man that would fain be dealing in Controversial Divinity; and it serves for one of the principal Topicks for the great Professors of Artificial scolding. You know how very frequent it has been; and there is scarce any Man, I think, that has wholly escaped it, if he had but the mishap to meet with a peevish and dis-ingenuous Adversary. It is strange to consider upon what frivolous pretences some men will adventure to call you so; any seeming disagreement in Opinion shall be enough to justify the foulest aspersions, though it do not appear that you are ever *pecking at the foundation of our Faith with your Axes and Hammers*. If you do but state a Question a little otherwise than they would have you, if you do not tye your self up to their beloved Phrases, but make use of some others which you judge more proper, and expressive; if you reject any of their received Distinctions; if you take the boldness to differ from the first little System that was put into their hands; if you endeavour to free any point from the perplexities wherewith it has been intangled, and try to make it more plain, and intelligible; all, or any of these things shall be sufficient with some to have you immediately voted an *Heretick*: Nay, for ought I know, you may chance to be suspected, if you have not such a Band as they use to wear, or if your Cassock be but buttoned down before. It concerns us highly therefore, you see, to get good Orthodox Semstresses and Taylors; for without their help our judgments alone, though never



never so sound, may not be able to clear us of all suspicions. But then it cannot be esteemed any great argument of Wisdom to be so very jealous, as these Men are, without any cause. And upon an impartial consideration of the whole matter, it cannot be thought, by what we have yet heard, that any thing but meer anger, or malice, or folly should make those accounted no better than *Hereticks*, who do heartily subscribe, and readily submit to the Doctrine, and Discipline of the Church of England.

I have heard that it has been given out by some, that there is a shrewd design on foot of making most strange discoveries of abundance of these *Hereticks*, that skulk about no body knows where. And I am apt to conceive that the thing may be done, about the same time that our Mariners will open the North-West Passage from hence to the Indies. But that there is such a design indeed, I should easily believe, if men of so much rashness and credulity were capable of managing any design. And if there be such a one, as is said, it will not be hard to conjecture whose it is, and who are like to be the greatest gainers by it. For it would quickly blast the Reputation of our Church abroad, and raise causeless fears and animosities amongst us at home, and disparage some of the ablest Divines that this Nation affords, and stagger and amaze the People with most fearful cries and noises of they know not what: And when they were in this affrighted and unsettled condition, what more compendious remedy could be made use of to quiet their minds, than to take sanctuary in that Church which pretends to be infallible; and to secure all its Members, *ipso facto*, from the danger of being tainted with *Heresy*; which they are told by some of our selves, that they are manifestly

manifestly exposed unto, if they continue in that Communion wherein they were bred? This might be like enough to be the issue. And there is no doubt, but that those that expect to reap the Fruits of our Divisions, have been watchful enough to perceive their advantage, and as diligent as any to blow abroad these terrible Rumours, which they know may procure the fall of that Church, which they have always found to be the strongest Bulwork in Christendom, against the Errours and Encroachments of those of *Rome*. This is not *amusing the World with other Fears*, as the last of our Authors insinuates, but shewing them plainly what a precipice we may be brought unto, and fairly warning them of the danger we are in, if it be not prevented by the Providence of Almighty God: as we hope it may, when we observe the great care and affection that his Majesty has been pleased so often to express, for the preservation of the established Protestant Religion. And I wish with all my heart that the Example of so good a Prince, or any thing else, could prevail with our Brethren, to forbear to carry on the Plots of our Enemies. And one would think they should be ashamed at last of reviling us any longer, when they see their honest meaning abused by the over-reaching subtilty of others, and may be convinced that they are only made the Instruments and Engines for more cunning Artists, to work out their own Ends. But if they will proceed still as they have begun, whatever they please to think of us, they must give us leave to judge of them, that they are surprized with such a fit as *Ajax* in the Tragedy was, and that they may have the glory of such another Heroical Atchievement as he had, when he laid about him in a most furious manner, and hacked,

hacked, and flaked, and butchered a Flock of poor innocent Sheep; and fancied all the while that he was slaughtering, and binding, and whipping his Enemies; who had been guilty, as he thought, of a very gross mistake in their Judgment.

I have been longer than I intended in drawing to a Conclusion, but now your trouble is almost at an end. I have often wondered at the great apprehensions of *Hereſe* that we have had; and they have been so strong, that to tell you the truth, I was once a little afraid that there might be something in them; but I was soon undeceived, and found it to be nothing but a pitiful Flam, when I had the opportunity to be better acquainted with some that I had known to be particularly suspected. And if our Brethren, whom I take to be in the greatest Errour here, would be pleased to be silent in this matter, till they may have the same convenience of informing themselves, I do not question but that they might receive the same satisfaction that I have done; and the Peace of the Church would not be in so much danger of being disturbed, by vain and uncertain Reports. In the mean time, if they can tell of any *Hereticks*, they are again desired not to spare them, but to make it known who they are, that they may be punished according as they deserve; and that those that cannot be taxed for the like Crimes, may be no more troubled with the extravagant suspicions of unreasonable and jealous Men.

I have said what came to my mind in this case; and am glad that I have had the honour of pleading the Cause of oppressed Innocence, though I could have wished it a better Advocate. I have drawn up my Thoughts in the way of a Letter, not because it

is become the Fashion to do so; but because I judged it fittest for my purpose: that you might dispose of these Papers with the greater freedom, and that if you will needs have them come abroad, the fault only of writing them should be accounted mine, and that you might bear the whole blame of presenting them to the World. I hope you will excuse this little design I had upon you; and in any thing else I am,

**SIR,**

*Your, &c.*

**FINIS.**

